

THE
WORKS
OF THE
ENGLISH POETS.

WITH
P R E F A C E S,
BIOGRAPHICAL AND CRITICAL,
BY SAMUEL JOHNSON.

VOLUME THE ELEVENTH.

L O N D O N:

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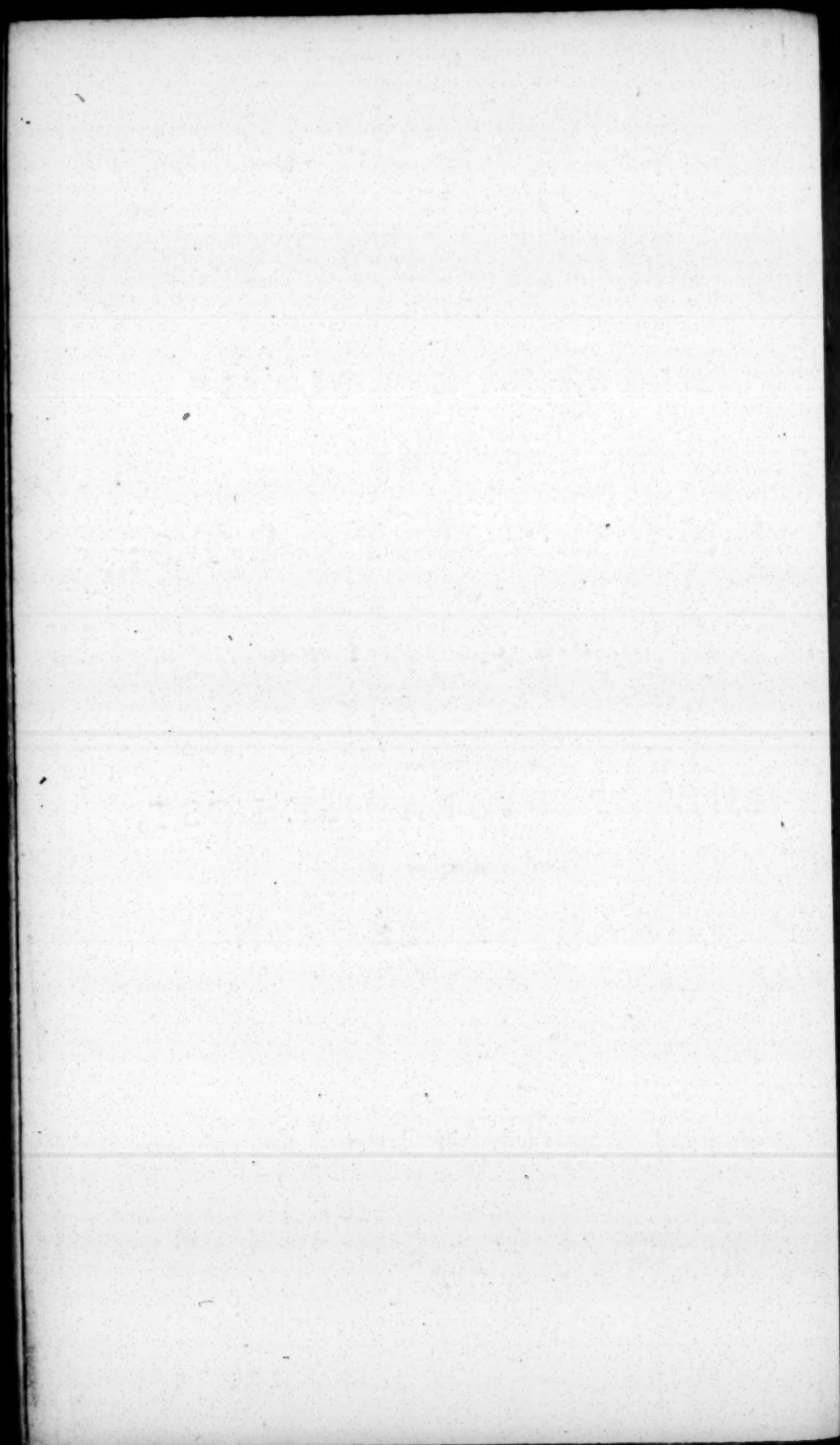
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THE
ELEVENTH VOLUME
OF THE
ENGLISH POETS;
CONTAINING
PART OF
MILTON'S PARADISE LOST,
AND
PARADISE REGAIN'D.

VOL. XI.

2



THE
NINTH BOOK
OF
PARADISE LOST.

VOL. XI.

B

THE ARGUMENT.

Satan having compass'd the Earth, with meditated guile returns as a mist by night into Paradise, enters into the Serpent sleeping. Adam and Eve in the morning go forth to their labors, which Eve proposes to divide in several places, each laboring apart: Adam consents not, alledging the danger, lest that enemy, of whom they were forewarn'd, should attempt her found alone: Eve, loath to be thought not circumspect, or firm enough, urges her going apart, the rather desirous to make trial of her strength; Adam at last yields: The Serpent finds her alone; his subtle approach, first gazing, then speaking, with much flattery extolling Eve above all other creatures. Eve wondering to hear the Serpent speak, asks how he attain'd to human speech and such understanding not till now; the Serpent answers, that by tasting of a certain tree in the garden he attain'd both to speech and reason, till then void of both: Eve requires him to bring her to that tree, and finds it to be the tree of knowledge forbidden: The Serpent now grown bolder, with many wiles and arguments induces her at length to eat: she pleas'd with the taste deliberates a while whether to impart thereof to Adam or not, at last brings him of the fruit, relates what persuaded her to eat thereof: Adam at first amaz'd, but perceiving her lost, resolves through vehemence of love to perish with her; and extenuating the trespass eats also of the fruit: The effects thereof in them both; they seek to cover their nakedness; then fall to variance and accusation of one another.

P A R A D I S E L O S T.

B O O K IX.

NO more of talk where God or Angel guest
 With Man, as with his friend, familiar us'd
 To sit indulgent, and with him partake
 Rural repast, permitting him the while
 Venial discourse unblam'd : I now must change 5
 Those notes to tragic ; foul distrust, and breach
 Disloyal on the part of Man, revolt,
 And disobedience : on the part of Heaven
 Now alienated, distance and distaste,
 Anger and just rebuke, and judgment given, 10
 That brought into this world a world of woe,
 Sin and her shadow Death, and Misery
 Death's harbinger : Sad task, yet argument
 Not less but more heroic than the wrath
 Of stern Achilles on his foe pursu'd 15
 Thrice fugitive about Troy wall ; or rage
 Of Turnus for Lavinia disespous'd,
 Or Neptune's ire or Juno's, that so long
 Perplex'd the Greek and Cytherea's son ;
 If answerable stile I can obtain 20
 Of my celestial patroness, who deigns
 Her nightly visitation unimplor'd

And dictates to me slumb'ring, or inspires
 Easy my unpremeditated verse :
 Since first this subject for heroic song 25
 Pleas'd me long choos'ing, and beginning late ;
 Not sedulous by nature to indite
 Wars, hitherto the only argument
 Heroic deem'd, chief mast'ry to dissect
 With long and tedious havoc fabled knights 30
 In battels feign'd ; the better fortitude
 Of patience and heroic martyrdom
 Unsung ; or to describe races and games,
 Or tilting furniture, imblazon'd shields,
 Impresses quaint, caparisons and steeds ; 35
 Bases and tinsel trappings, gorgeous knights
 At joust and torneament ; then marshal'd feast
 Serv'd up in hall with sewers, and seneshals ;
 The skill of artifice or office mean,
 Not that which justly gives heroic name 40
 To person or to poem. Me of these
 Nor skill'd nor studious, higher argument
 Remains, sufficient of itself to raise
 That name, unless an age too late, or cold
 Climate, or years damp my intended wing 45
 Depress'd, and much they may, if all be mine,
 Not hers who brings it nightly to my ear.
 The sun was sunk, and after him the star
 Of Hesperus, whose office is to bring
 Twilight upon the earth, short arbiter 50
 'Twixt day and night, and now from end to end
 Night's hemisphere had veil'd th' horizon round :
 When

Book IX. P A R A D I S E L O S T .

5

When Satan who late fled before the threats
Of Gabriel out of Eden, now improv'd
In meditated fraud and malice, bent 55
On Man's destruction, maugre what might hap
Of heavier on himself, fearless return'd.
By night he fled, and at midnight return'd
From compassing the earth, cautious of day,
Since Uriel regent of the sun descry'd 60
His entrance, and forewarn'd the Cherubim
That kept their watch; thence full of anguish driven,
The space of sev'n continued nights he rode
With darkness, thrice the equinoctial line
He circled, four times cross'd the car of night 65
From pole to pole, traversing each colure;
On th' eighth return'd, and on the coast averse
From entrance or Cherubic watch, by stealth
Found unsuspected way. There was a place,
Now not, though sin, not time, first wrought the change,
Where Tigris at the foot of Paradise
Into a gulf shot under ground, till part
Rose up a fountain by the tree of life;
In with the river sunk, and with it rose
Satan involv'd in rising mist, then fought 75
Where to lie hid; sea he had search'd and land
From Eden over Pontus, and the pool
Mæotis, up beyond the river Ob;
Downward as far antarctic; and in length
West from Orontes to the ocean barr'd 80
At Darien, thence to the land where flows
Ganges and Indus: thus the orb he roam'd

With narrow search, and with inspection deep
 Consider'd every creature, which of all
 Most opportune might serve his wiles, and found 85
 The Serpent subtlest beast of all the field.

Him after long debate, irresolute
 Of thoughts revolv'd, his final sentence chose
 Fit vessel, fittest imp of fraud, in whom
 To enter, and his dark suggestions hide 90
 From sharpest sight: for in the wily snake,
 Whatever sleights none would suspicious mark,
 As from his wit and native subtlety
 Proceeding, which in other beasts observ'd
 Doubt might beget of diabolic power 95
 Active within beyond the sense of brute.

Thus he resolv'd, but first from inward grief
 His bursting passion into plaints thus pour'd.
 O Earth, how like to Heav'n, if not preferr'd
 More justly, seat worthier of Gods, as built 100
 With second thoughts, reforming what was old!
 For what God after better worse would build?
 Terrestrial Heav'n, danc'd round by other Heavens
 That shine, yet bear their bright officious lamps,
 Light above light, for thee alone, as seems, 105
 In thee concentrating all their precious beams
 Of sacred influence! As God in Heaven
 Is center, yet extends to all, so thou
 Centring receiv'st from all those orbs; in thee,
 Not in themselves, all their known virtue' appears 110
 Productive in herb, plant, and nobler birth
 Of creatures animate with gradual life

Of

Of growth, sense, reason, all summ'd up in Man.
With what delight could I have walk'd thee round,
If I could joy in ought, sweet interchange 115
Of hill, and valley, rivers, woods, and plains,
Now land, now sea, and shores with forest crown'd,
Rocks, dens, and caves ! but I in none of these
Find place or refuge ; and the more I see
Pleasures about me, so much more I feel 120
Torment within me', as from the hateful siege
Of contraries ; all good to me becomes
Bane, and in Heav'n much worse would be my state.
But neither here seek I, no nor in Heaven
To dwell, unless by mast'ring Heav'n's Supreme ; 125
Nor hope to be myself less miserable
By what I seek, but others to make such
As I, though thereby worse to me redound :
For only in destroying I find ease
To my relentless thoughts ; and him destroy'd, 130
Or won to what may work his utter loss,
For whom all this was made, all this will soon
Follow, as to him link'd in weal or woe ;
In woe then ; that destruction wide may range :
To me shall be the glory sole among 135
Th' infernal Pow'rs, in one day to have marr'd
What he Almighty stil'd, six nights and days
Continued making, and who knows how long
Before had been contriving, though perhaps
Not longer than since I in one night freed 140
From servitude inglorious well nigh half
Th' angelic name, and thinner left the throng

Of his adorers : he to be aveng'd,
And to repair his numbers thus impair'd,
Whether such virtue spent of old now fail'd 145
More Angels to create, if they at least
Are his created, or to spite us more,
Determin'd to advance into our room
A creature form'd of earth, and him endow,
Exalted from so base original, 150
With heav'nly spoils, our spoils : What he decreed
He' effected ; Man he made, and for him built
Magnificent this world, and earth his seat,
Him lord pronounc'd, and, O indignity !
Subjected to his service Angel wings, 155
And flaming ministers to watch and tend
Their earthly charge : Of these the vigilance
I dread, and to elude, thus wrapt in mist
Of midnight vapor glide obscure, and pry
In every bush and brake, where hap may find 160
The serpent sleeping, in whose mazy folds
To hide me, and the dark intent I bring.
O foul descent ! that I who erst contended
With Gods to sit the high'est, am now constrain'd
Into a beast, and mix'd with bestial slime, 165
This essence to incarnate and imbrute,
That to the highth of Deity aspir'd ;
But what will not ambition and revenge
Descend to ? who aspires must down as low
As high he soar'd, obnoxious first or last 170
To basest things. Revenge, at first though sweet,
Bitter ere long back on itself recoils ;
Let

Let it ; I reckon not, so it light well aim'd,
Since higher I fall short, on him who next
Provokes my envy, this new favorite 175
Of Heav'n, this man of clay, son of despite,
Whom us the more to spite his Maker rais'd
From dust : spite then with spite is best repaid.

So saying, through each thicket dank or dry,
Like a black mist low creeping, he held on 180
His midnight search, where soonest he might find
The serpent : him fast sleeping soon he found
In labyrinth of many a round self-roll'd,
His head the midst, well stor'd with subtle wiles :
Not yet in horrid shade or dismal den, 185

Nor nocent yet, but on the grassy herb
Fearless unfear'd he slept : in at his mouth
The Devil enter'd, and his brutal sense,
In heart or head, possessing soon inspir'd
With act intelligential ; but his sleep 190
Disturb'd not, waiting close th' approach of morn.

Now when as sacred light began to dawn
In Eden on the humid flow'rs, that breath'd
Their morning incense, when all things that breathe,
From th' earth's great altar send up silent praise 195
To the Creator, and his nostrils fill

With grateful smell, forth came the human pair,
And join'd their vocal worship to the quire
Of creatures wanting voice ; that done, partake
The season, prime for sweetest scents and airs : 200
Then commune how that day they best may ply
Their growing work : for much their work outgrew

The

The hands dispatch of two gard'ning so wide.
And Eve first to her husband thus began.

Adam, well may we labor still to dress 205
This garden, still to tend plant, herb, and flower,
Our pleasant task injoin'd, but till more hands
Aid us, the work under our labor grows,
Luxurious by restraint; what we by day
Lop overgrown, or prune, or prop, or bind, 210
One night or two with wanton growth derides
Tending to wild. Thou therefore now advise,
Or bear what to my mind first thoughts present;
Let us divide our labors, thou where choice
Leads thee, or where most needs, whether to wind 215
The woodbine round this arbor, or direct
The clasping ivy where to climb, while I
In yonder spring of roses intermix'd
With myrtle, find what to redress till noon:
For while so near each other thus all day 220
Our task we choose, what wonder if so near
Looks intervene and smiles, or object new
Casual discourse draw on, which intermits
Our day's work brought to little, though begun
Early, and th' hour of supper comes unearn'd. 225

To whom mild answer Adam thus return'd.
Sole Eve, associate sole, to me beyond
Compare above all living creatures dear,
Well hast thou motion'd, well thy thoughts employ'd
How we might best fulfil the work which here 230
God hath assign'd us, nor of me shalt pass
Unprais'd: for nothing lovelier can be found

In woman, than to study household good,
And good works in her husband to promote.
Yet not so strictly hath our Lord impos'd 235
Labor, as to debar us when we need
Refreshment, whether food, or talk between,
Food of the mind, or this sweet intercourse
Of looks and smiles, for smiles from reason flow,
To brute deny'd, and are of love the food, 240
Love not the lowest end of human life.
For not to irksome toil, but to delight
He made us, and delight to reason join'd.
These paths and bow'rs doubt not but our joint hands
Will keep from wilderness with ease, as wide 245
As we need walk, till younger hands ere long
Assist us: but if much converse perhaps
Thee satiate, to short absence I could yield:
For solitude sometimes is best society,
And short retirement urges sweet return. 250
But other doubt possesses me, lest harm
Befall thee sever'd from me; for thou know'st
What hath been warn'd us, what malicious foe
Envyng our happiness, and of his own
Despairing, seeks to work us woe and shame 255
By fly assault; and somewhere nigh at hand
Watches, no doubt, with greedy hope to find
His wish and best advantage, us asunder,
Hopeless to circumvent us join'd, where each
To other speedy aid might lend at need; 260
Whether his first design be to withdraw
Our fealty from God, or to disturb

Conjugal

Conjugal love, than which perhaps no blifs
Enjoy'd by us excites his envy more;
Or this, or worse, leave not the faithful side 265
That gave thee be'ing, still shades thee and protects.
The wife, where danger or dishonor lurks,
Safest and seemliest by her husband stays,
Who guards her, or with her the worst indures.

To whom the virgin majesty of Eve, 270
As one who loves, and some unkindness meets,
With sweet austere composure thus reply'd.

Offspring of Heav'n and Earth, and all Earth's Lord,
That such an enemy we have, who seeks
Our ruin, both by thee inform'd I learn, 275
And from the parting Angel over-heard,
As in a shady nook I stood behind,
Just then return'd at shut of evening flowers.
But that thou shouldst my firmness therefore doubt
To God or thee, because we have a foe 280
May tempt it, I expected not to hear.
His violence thou fear'st not, being such
As we, not capable of death or pain,
Can either not receive, or can repel.
His fraud is then thy fear, which plain infers 285
Thy equal fear that my firm faith and love
Can by his fraud be shaken or seduc'd;
Thoughts, which how found they harbour in thy breast,
Adam, mis-thought of her to thee so dear?

To whom with healing words Adam reply'd. 290
Daughter of God and Man, immortal Eve,
For such thou art, from sin and blame entire:

Not

Not diffident of thee do I dissuade
Thy absence from my sight, but to avoid
Th' attempt itself, intended by our foe. 295
For he who tempts, though' in vain, at least asperges
'The tempted with dishonor foul, suppos'd
Not incorruptible of faith, not proof
Against temptation: thou thyself with scorn
And anger wouldst resent the offer'd wrong, 300
Though ineffectual found: misdeem not then,
If such affront I labor to avert
From thee alone, which on us both at once
The enemy, though bold, will hardly dare,
Or daring, first on me th' assault shall light. 305
Nor thou his malice and false guile contemn;
Subtle he needs must be, who could seduce
Angels; nor think superfluous others aid.
I from the influence of thy looks receive
Access in every virtue, in thy sight 310
More wise, more watchful, stronger, if need were
Of outward strength; while shame, thou looking on,
Shame to be overcome or over-reach'd
Would utmost vigor raise, and rais'd unite.
Why shouldst not thou like sense within thee feel 315
When I am present, and thy trial choose
With me, best witness of thy virtue try'd?
So spake domestic Adam in his care
And matrimonial love; but Eve, who thought
Less attributed to her faith sincere, 320
Thus her reply with accent sweet renew'd.
If this be our condition, thus to dwell

In

In narrow circuit straiten'd by a foe,
Subtle or violent, we not indued
Single with like defense, wherever met, 325
How are we happy, still in fear of harm?
But harm precedes not sin: only our foe
Tempting affronts us with his foul esteem
Of our integrity: his foul esteem
Sticks no dishonor on our front, but turns 330
Foul on himself; then wherefore shunn'd or fear'd
By us? who rather double honor gain
From his surmise prov'd false, find peace within,
Favor from Heav'n, our witness, from th' event.
And what is faith, love, virtue unassay'd 335
Alone, without exterior help sustain'd?
Let us not then suspect our happy state
Left so imperfect by the Maker wise,
As not secure to single or combin'd.
Frail is our happiness, if this be so, 340
And Eden were no Eden thus expos'd.
To whom thus Adam fervently reply'd.
O Woman, best are all things as the will
Of God ordain'd them; his creating hand
Nothing imperfect or deficient left 345
Of all that he created, much less Man,
Or ought that might his happy state secure,
Secure from outward force; within himself
The danger lies, yet lies within his power:
Against his will he can receive no harm. 350
But God left free the will, for what obeys
Reason, is free, and reason he made right,
But

But bid her well be ware, and still erect,
Lest by some fair appearing good surpris'd
She dictate false, and misinform the will 355
To do what God expressly hath forbid.
Not then mistrust, but tender love enjoins,
That I should mind thee oft, and mind thou me.
Firm we subsist, yet possible to swerve,
Since reason not impossibly may meet 360
Some specious object by the foe suborn'd,
And fall into deception unaware,
Not keeping strictest watch, as she was warn'd.
Seek not temptation then, which to avoid
Were better, and most likely if from me 365
Thou sever not: trial will come unsought.
Wouldst thou approve thy constancy, approve
First thy obedience; th' other who can know,
Not seeing thee attempted, who attest?
But if thou think trial unsought may find 370
Us both securer than thus warn'd thou seem'st,
Go; for thy stay, not free, absents thee more;
Go in thy native innocence, rely
On what thou hast of virtue, summon all,
For God tow'ards thee hath done his part, do thine.
So spake the patriarch of mankind; but Eve
Persisting, yet submiss, though last, reply'd.
With thy permission then, and thus forewarn'd
Chiefly by what thy own last reasoning words
Touch'd only, that our trial, when least sought, 380
May find us both perhaps far less prepar'd,
The willinger I go, nor much expect

A foe

A foe so proud will first the weaker seek;
So bent, the more shall shame him his repulse.

Thus saying, from her husband's hand her hand 385
Soft she withdrew, and like a Wood-Nymph light,
Oread or Dryad, or of Delia's train,
Betook her to the groves, but Delia's self
In gait surpass'd, and Goddess-like deport,
Though not as she with bow and quiver arm'd, 390
But with such gard'ning tools as art yet rude,
Guileless of fire, had form'd, or Angels brought.
To Pales, or Pomona, thus adorn'd,
Likest she seem'd, Pomona when she fled
Vertumnus, or to Ceres in her prime, 395
Yet virgin of Proserpina from Jove.
Her long with ardent look his eye pursued
Delighted, but desiring more her stay.
Oft he to her his charge of quick return
Repeated, she to him as oft engag'd 400
To be return'd by noon amid the bower,
And all things in best order to invite
Noontide repast, or afternoon's repose.
O much deceiv'd, much failing, hapless Eve,
Of thy presum'd return! event perverse! 405
Thou never from that hour in Paradise
Found'st either sweet repast, or sound repose;
Such ambush hid among sweet flow'rs and shades
Waited with hellish rancor imminent
To intercept thy way, or send thee back 410
Despoil'd of innocence, of faith, of bliss.
For now, and since first break of dawn the Fiend,
Mere

Mere serpent in appearance, forth was come,
 And on his quest, where likeliest he might find
 The only two of mankind, but in them 415
 The whole included race, his purpos'd prey.
 In bow'r and field he sought, where any tuft
 Of grove or garden-plot more pleasant lay,
 Their tendence or plantation for delight:
 By fountain or by shady rivulet 420
 He sought them both, but wish'd his hap might find
 Eve separate, he wish'd, but not with hope
 Of what so seldom chanc'd, when to his wish,
 Beyond his hope, Eve separate he spies,
 Veil'd in a cloud of fragrance, where she stood, 425
 Half spy'd, so thick the roses blushing round
 About her glow'd, oft stooping to support
 Each flow'r of slender stalk, whose head though gay
 Carnation, purple', azure, or speck'd with gold,
 Hung drooping unsustain'd; them she upstays 430
 Gently with myrtle band, mindless the while
 Herself, though fairest unsupported flower,
 From her best prop so far, and storm so nigh.
 Nearer he drew, and many a walk travérs'd
 Of stateliest covert, cedar, pine, or palm, 435
 Then voluble and bold, now hid, now seen
 Among thick-woven arborets and flowers
 Imborder'd on each bank, the hand of Eve:
 Spot more delicious than those gardens feign'd
 Or of reviv'd Adonis, or renown'd 440
 Alcinous, host of old Laertes' son,
 Or that, not mystic, where the sapient king

Held dalliance with his fair Egyptian spouse.
 Much he the place admir'd, the person more.
 As one who long in populous city pent, 445
 Where houses thick and sewers annoy the air,
 Forth issuing on a summer's morn to breathe
 Among the pleasant villages and farms
 Adjoin'd, from each thing met conceives delight,
 The smell of grain, or tedded grafs, or kine, 450
 Or dairy', each rural sight, each rural sound;
 If chance with nymphlike step fair virgin pass,
 What pleasing seem'd, for her now pleases more,
 She most, and in her look sums all delight :
 Such pleasure took the Serpent to behold 455
 This flow'ry plat, the sweet recess of Eve
 Thus early, thus alone; her heav'nly form
 Angelic, but more soft, and feminine,
 Her graceful innocence, her every air
 Of gesture or least action overaw'd 460
 His malice, and with rapin sweet bereav'd
 His fierceness of the fierce intent it brought :
 That space the Evil-one abstracted stood
 From his own ev'il, and for the time remain'd
 Stupidly good, of enmity disarm'd, 465
 Of guile, of hate, of envy, of revenge;
 But the hot Hell that always in him burns,
 Though in mid Heav'n, soon ended his delight,
 And tortures him now more, the more he sees
 Of pleasure not for him ordain'd : then soon 470
 Fierce hate he recollects, and all his thoughts
 Of mischief, gratulating, thus excites.

Thoughts, whither have ye led me ! with what sweet
Compulsion thus transported to forget

What hither brought us ! hate, not love, nor hope 475

Of Paradise for Hell, hope here to taste

Of pleasure, but all pleasure to destroy,

Save what is in destroying ; other joy

To me is lost. Then let me not let pass

Occasion which now smiles ; behold alone 480

The woman, opportune to all attempts !

Her husband, for I view far round, not nigh,

Whose higher intellectual more I shun,

And strength, of courage haughty, and of limb

Heroic built, though of terrestrial mold, 485

Foe not formidable, exempt from wound,

I not ; so much hath Hell debas'd, and pain

Infeebled me, to what I was in Heaven.

She fair, divinely fair, fit love for Gods,

Not terrible, though terror be in love 490

And beauty, not approach'd by stronger hate,

Hate stronger, under show of love well feign'd,

The way which to her ruin now I tend.

So spake the enemy' of mankind, inclos'd

In serpent, inmate bad, and toward Eve 495

Address'd his way, not with indented wave,

Prone on the ground, as since, but on his rear,

Circular base of rising folds, that tower'd

Fold above fold a surging maze, his head

Crested aloft, and carbuncle his eyes ; 500

With burnish'd neck of verdant gold, erect

Amidst his circling spires, that on the grass

Floted redundant : pleasing was his shape
 And lovely ; never since of serpent kind
 Lovelier, not those that in Illyria chang'd 505
 Hermione and Cadmus, or the God
 In Epidaurus ; nor to which transform'd
 Ammonian Jove, or Capitoline was seen,
 He with Olympias, this with her who bore
 Scipio the highth of Rome. With tract oblique 510
 At first, as one who sought access, but fear'd
 To interrupt, side-long he works his way.
 As when a ship by skilful steersman wrought
 Nigh river's mouth or foreland, where the wind
 Veers oft, as oft so steers, and shifts her sail : 515
 So varied he, and of his tortuous train
 Curl'd many a wanton wreath in sight of Eve,
 To lure her eye ; she busied heard the sound
 Of rustling leaves, but minded not, as us'd
 To such disport before her through the field, 520
 From every beast, more duteous at her call,
 Than at Circean call the herd disguis'd.
 He bolder now, uncall'd before her stood,
 But as in gaze admiring : oft he bow'd
 His turret crest, and sleek enamel'd neck, 525
 Fawning, and lick'd the ground whereon she trod.
 His gentle dumb expression turn'd at length
 The eye of Eve to mark his play ; he glad
 Of her attention gain'd, with serpent tongue
 Organic, or impulse of vocal air, 530
 His fraudulent temptation thus began.

Wonder not, sovran Mistress, if perhaps

Thou

Thou canst, who art sole wonder ; much less arm
Thy looks, the Heav'n of mildness, with disdain,
Displeas'd that I approach thee thus, and gaze 535
Insatiate, I thus single, nor have fear'd

Thy awful brow, more awful thus retir'd.
Fairest resemblance of thy Maker fair,
Thee all things living gaze on, all things thine
By gift, and thy celestial beauty' adore 540

With ravishment beheld, there best beheld
Where universally admir'd ; but here
In this inclosure wild, these beasts among,
Beholders rude, and shallow to discern
Half what in thee is fair, one man except, 545

Who sees thee ? (and what is one ?) who shouldst be seen
A Goddess among Gods, ador'd and serv'd
By Angels numberless, thy daily train.

So glaz'd the Tempter, and his proem tun'd ;
Into the heart of Eve his words made way, 550
Though at the voice much marvelling ; at length
Not unamaz'd she thus in answer spake.

What may this mean ? language of man pronounc'd
By tongue of brute, and human sense express'd ?
The first at least of these I thought deny'd 555

To beasts, whom God on their creation-day
Created mute to all articulate sound ;
The latter I demur, for in their looks
Much reas'on, and in their actions oft appears.

Thee, Serpent, subtlest beast of all the field 560
I knew, but not with human voice indued ;
Redouble then this miracle, and say,

How cam'st thou speakable of mute, and how
 To me so friendly grown above the rest
 Of brutal kind, that daily are in fight: 565
 Say, for such wonder clames attention due.

To whom the guileful Tempter thus reply'd.
 Emprefs of this fair world, resplendent Eve,
 Easy to me it is to tell thee all [obey'd:
 What thou command'st, and right thou shouldst be
 I was at first as other beasts that graze
 The trodden herb, of abject thoughts and low,
 As was my food; nor ought but food discern'd
 Or sex, and apprehended nothing high:
 Till on a day roving the field, I chanc'd 575
 A goodly tree far distant to behold
 Loaden with fruit of fairest colors mix'd,
 Ruddy and gold: I nearer drew to gaze;
 When from the boughs a savory odor blown,
 Grateful to appetite, more pleas'd my sense 580
 Than smell of sweetest fenel, or the teats
 Of ewe or goat dropping with milk at even,
 Unsuck'd of lamb or kid, that tend their play.
 To satisfy the sharp desire I had
 Of tasting those fair apples, I resolv'd 585
 Not to defer; hunger and thirst at once,
 Pow'rful persuaders, quicken'd at the scent
 Of that alluring fruit, urg'd me so keen.
 About the mossy trunk I wound me soon,
 For high from ground the branches would require 590
 Thy utmost reach or Adam's: Round the tree
 All other beasts that saw, with like desire

Longing

Longing and envying stood, but could not reach.

Amid the tree now got, where plenty hung

63 Tempting so nigh, to pluck and eat my fill 595

I spar'd not, for such pleasure till that hour

At feed or fountain never had I found.

Sated at length, ere long I might perceive

Strange alteration in me, to degree

Of reason in my inward pow'rs, and speech 600

Wanted not long, though to this shape retain'd.

Thenceforth to speculations high or deep

I turn'd my thoughts, and with capacious mind

Consider'd all things visible in Heaven,

Or Earth, or Middle, all things fair and good; 605

But all that fair and good in thy divine

Semblance, and in thy beauty's heav'nly ray

United I beheld; no fair to thine

Equivalent or second, which compell'd

Me thus, though importune perhaps, to come 610

And gaze, and worship thee of right declar'd

Sovran of creatures, universal Dame.

So talk'd the spirited fly snake; and Eve

Yet more amaz'd unwary thus reply'd.

585 Serpent, thy overpraising leaves in doubt 615

The virtue of that fruit, in thee first prov'd:

But say, where grows the tree, from hence how far?

For many are the trees of God that grow

In Paradise, and various, yet unknown

To us, in such abundance lies our choice, 620

As leaves a greater store of fruit untouch'd,

Still hanging incorruptible, till men

Grow up to their provision, and more hands
Help to disburden Nature of her birth.

To whom the wily Adder, blithe and glad. 625
Empress, the way is ready, and not long,
Beyond a row of myrtles, on a flat,
Fast by a fountain, one small thicket past
Of blowing myrrh and balm; if thou accept
My conduct, I can bring thee thither soon. 630

Lead then, said Eve. He leading swiftly roll'd
In tangles, and made intricate seem strait,
To mischief swift. Hope elevates, and joy
Brightens his crest; as when a wand'ring fire,
Compact of unctuous vapor, which the night 635
Condenses, and the cold environs round,
Kindled through agitation to a flame,
Which oft, they say, some evil Spi'rit attends,
Hovering and blazing with delusive light,
Misleads th' amaz'd night-wand'rer from his way 640
To bogs and mires, and oft through pond or pool,
There swallow'd up and lost, from succour far.
So glister'd the dire Snake, and into fraud
Led Eve our credulous mother, to the tree
Of prohibition, root of all our woe; 645
Which when she saw, thus to her guide she spake.

Serpent, we might have spar'd our coming hither,
Fruitless to me, though fruit be here to' excess,
The credit of whose virtue rest with thee,
Wondrous indeed, if cause of such effects. 650
But of this tree we may not taste nor touch;
God so commanded, and left that command

Sole

Sole daughter, of his voice; the rest, we live
Law to ourselves, our reason is our law.

To whom the Tempter guilefully reply'd. 655

Indeed! hath God then said that of the fruit
Of all these garden trees ye shall not eat,
Yet Lords declar'd of all in earth or air?

To whom thus Eve yet sinless. Of the fruit
Of each tree in the garden we may eat, 660

But of the fruit of this fair tree amidst
The garden, God hath said, Ye shall not eat
Thereof, nor shall ye touch it, lest ye die. [bold

She scarce had said, though brief, when now more
The Tempter, but with show of zeal and love 665

To Man, and indignation at his wrong,
New part puts on, and as to passion mov'd,
Fluctuates disturb'd, yet comely and in act
Rais'd, as of some great matter to begin.

As when of old some orator renown'd 670

In Athens or free Rome, where eloquence
Flourish'd, since mute, to some great cause address'd
Stood in himself collected, while each part,

Motion, each act won audience ere the tongue,
Sometimes in highth began, as no delay 675

Of preface brooking through his zeal of right:
So standing, moving, or to highth up grown,
The Tempter all impassion'd thus began.

O sacred, wise, and wisdom-giving Plant,
Mother of science, now I feel thy power 680

Within me clear, not only to discern
Things in their causes, but to trace the ways

Of

Of highest agents, deem'd however wise.
Queen of this universe, do not believe
Those rigid threats of death; ye shall not die: 685
How should you? by the fruit? it gives you life
To knowledge; by the threatner? look on me,
Me who have touch'd and tasted, yet both live,
And life more perfect have attain'd than fate
Meant me, by vent'ring higher than my lot. 690
Shall that be shut to Man, which to the Beast
Is open? or will God incense his ire
For such a petty trespass, and not praise
Rather your dauntless virtue, whom the pain
Of death denounc'd, whatever thing death be, 695
Deterr'd not from achieving what might lead
To happier life, knowledge of good and evil;
Of good, how just? of evil, if what is evil
Be real, why not known, since easier shunn'd?
God therefore cannot hurt you, and be just; 700
Not just, not God; not fear'd then, nor obey'd:
Your fear itself of death removes the fear.
Why then was this forbid? Why but to awe,
Why but to keep you low and ignorant,
His worshippers; he knows that in the day 705
Ye eat thereof, your eyes that seem so clear,
Yet are but dim, shall perfectly be then
Open'd and clear'd, and ye shall be as Gods,
Knowing both good and evil as they know.
That ye shall be as Gods, since I as Man, 710
Internal Man, is but proportion meet;
I of brute human, ye of human Gods.

So ye shall die perhaps, by putting off
 Human, to put on Gods; death to be wish'd,
 Though threaten'd, which no worse than this can bring.
 And what are Gods that Man may not become
 As they, participating God-like food?

The Gods are first, and that advantage use
 On our belief, that all from them proceeds;
 I question it, for this fair earth I see,

720

Warm'd by the sun, producing every kind,
 Them nothing: if they all things, who inclos'd
 Knowledge of good and evil in this tree,
 That whoso eats thereof, forthwith attains

Wisdom without their leave? and wherein lies 725

Th' offense, that Man should thus attain to know?

What can your knowledge hurt him, or this tree

Impart against his will if all be his?

Or is it envy, and can envy dwell

In heav'nly breasts? these, these and many more 730

Causes import your need of this fair fruit.

Goddes humane, reach then, and freely taste.

He ended, and his words replete with guile

Into her heart too easy entrance won:

Fix'd on the fruit she gaz'd, which to behold 735

Might tempt alone, and in her ears the sound

Yet rung of his persuasive words, impregn'd

With reason, to her seeming, and with truth;

Mean while the hour of noon drew on, and wak'd

An eager appetite, rais'd by the smell 740

So savory of that fruit, which with desire,

Inclinable now grown to touch or taste,

Solicited

Solicited her longing eye ; yet first
Pausing a while, thus to herself she mus'd.

Great are thy virtues, doubtless, best of fruits, 745
Though kept from man, and worthy to be' admir'd,
Whose taste, too long forborn, at first assay
Gave elocution to the mute, and taught
The tongue not made for speech to speak thy praise:
Thy praise he also who forbids thy use, 750

Conceals not from us, naming thee the tree
Of knowledge, knowledge both of good and evil;
Forbids us then to taste, but his forbidding
Commends thee more, while it infers the good
By thee communicated, and our want : 755

For good unknown, sure is not had, or had
And yet unknown, is as not had at all.

In plain then, what forbids he but to know,
Forbids us good, forbids us to be wise ?

Such prohibitions bind not. But if death 760

Binds us with after-bands, what profits then
Our inward freedom ? In the day we eat
Of this fair fruit, our doom is, we shall die.

How dies the Serpent ? he hath eat'n and lives,
And knows, and speaks, and reasons, and discerns, 765
Irrational till then. For us alone

Was death invented ? or to us deny'd

This intellectual food, for beasts reserv'd ?

For beasts it seems : yet that one beast which first
Hath tasted, envies not, but brings with joy 770

The good befall'n him, author unsuspect,
Friendly to man, far from deceit or guile.

What

What fear I then, rather what know to fear
Under this ignorance of good and evil,
Of God or death, of law or penalty? 775
Here grows the cure of all, this fruit divine,
Fair to the eye, inviting to the taste,
Of virtue to make wise : what hinders then
To reach, and feed at once both body' and mind?
So saying, her rash hand in evil hour 780
Forth reaching to the fruit, she pluck'd, she eat :
Earth felt the wound, and Nature from her seat
Sighing through all her works gave signs of woe,
That all was lost. Back to the thicket slunk
The guilty Serpent, and well might, for Eve 785
Intent now wholly on her taste, nought else
Regarded, such delight till then, as seem'd,
In fruit she never tasted, whether true
Or fancy'd so, through expectation high
Of knowledge, nor was God-head from her thought.
Greedily she ingorg'd without restraint,
And knew not eating death : Sate at length,
And highten'd as with wine, jocond and boon,
Thus to herself she pleasingly began.
O sovran, virtuous, precious of all trees 795
In Paradise, of operation blest
To sapience, hitherto obscur'd, infam'd,
And thy fair fruit let hang, as to no end
Created ; but henceforth my early care,
Not without song, each morning, and due praise, 800
Shall tend thee, and the fertil burden ease
Of thy full branches offer'd free to all ;

Till

Till dieted by thee I grow mature
 In knowledge, as the Gods who all things know;
 Though others envy what they cannot give; 805
 For had the gift been theirs, it had not here
 Thus grown. Experience, next to thee I owe,
 Best guide; not following thee, I had remain'd
 In ignorance; thou open'st wisdom's way,
 And giv'st access, though secret she retire. 810
 And I perhaps am secret; Heav'n is high,
 High, and remote to see from thence distinct
 Each thing on earth; and other care perhaps
 May have diverted from continual watch
 Our great forbidding, safe with all his spies 815
 About him: But to Adam in what sort
 Shall I appear? shall I to him make known
 As yet my change, and give him to partake
 Full happiness with me, or rather not,
 But keep the odds of knowledge in my power 820
 Without copartner? so to add what wants
 In female sex, the more to draw his love,
 And render me more equal, and perhaps,
 A thing not undesirable, sometime
 Superior; for inferior who is free? 825
 This may be well: but what if God hath seen,
 And death ensue? then I shall be no more,
 And Adam wedded to another Eve,
 Shall live with her enjoying, I extinct;
 A death to think. Confirm'd then I resolve, 830
 Adam shall share with me in bliss or woe:
 So dear I love him, that with him all deaths

I could

I could indure, without him live no life.

So saying, from the tree her step she turn'd,
But first low reverence done, as to the Power 835
That dwelt within, whose presence had infus'd
Into the plant scintillating sap, deriv'd

From nectar, drink of Gods. Adam the while,
Waiting desirous her return, had wove
Of choicest flow'rs a garland to adorn 840
Her tresses, and her rural labors crown,

As reapers oft are wont their harvest queen.
Great joy he promis'd to his thoughts, and new
Solace in her return, so long delay'd;

Yet oft his heart, divine of something ill, 845
Mistake him; he the faltering measure felt;

And forth to meet her went, the way she took
That morn when first they parted; by the tree
Of knowledge he must pass, there he her met,
Scarce from the tree returning; in her hand 850

A bough of fairest fruit, that downy smil'd,
New gather'd, and ambrosial smell diffus'd.
To him she hasten'd; in her face excuse

Came prologue, and apology too prompt,
Which with bland words at will she thus address'd. 855

Hast thou not wonder'd, Adam, at my stay?
Thee I have miss'd, and thought it long, depriv'd
Thy presence, agony of love till now
Not felt, nor shall be twice, for never more

Mean I to try, what rash untry'd I sought, 860
The pain of absence from thy sight. But strange
Hath been the cause, and wonderful to hear:

This

This tree is not as we are told, a tree
 Of danger tasted, nor to' evil unknown
 Opening the way, but of divine effect 86½
 To open eyes, and make them Gods who taste;
 And hath been tasted such; the serpent wise,
 Or not restrain'd as we, or not obeying,
 Hath eaten of the fruit, and is become,
 Not dead, as we are threaten'd, but thenceforth 870
 Indued with human voice and human sense,
 Reasoning to admiration, and with me
 Persuasively hath so prevail'd, that I
 Have also tasted, and have also found
 The effects to correspond: opener mine eyes, 875
 Dim erst, dilated spirits, ampler heart,
 And growing up to Godhead; which for thee
 Chiefly I sought, without thee can despise.
 For blifs, as thou hast part, to me is blifs,
 Tedious, unshar'd with thee, and odious soon. 880
 Thou therefore also taste, that equal lot
 May join us, equal joy, as equal love;
 Left, thou not tasting, different degree
 Disjoin us, and I then too late renounce
 Deity for thee, when fate will not permit. 885

Thus Eve with count'nance blithe her story told;
 But in her cheek distemper flushing glow'd.
 On th' other side, Adam, soon as he heard
 The fatal trespass done by Eve, amaz'd,
 Astonied stood and blank, while horror chill 890
 Ran through his veins, and all his joints relax'd;
 From his slack hand the garland wreath'd for Eve

Down

Down dropt, and all the faded roses shed :
Speechless he stood and pale, till thus at length
First to himself he inward silence broke. 895

O fairest of creation, last and best
Of all God's works, Creature in whom excell'd
Whatever can to fight or thought be form'd,
Holy, divine, good, amiable, or sweet !
How art thou lost, how on a sudden lost, 900
Defac'd, deflower'd, and now to death devote ?
Rather how hast thou yielded to transgress
The strict forbiddance, how to violate
The sacred fruit forbidd'n ? some cursed fraud
Of enemy hath beguil'd thee, yet unknown, 905
And me with thee hath ruin'd, for with thee
Certain my resolution is to die :

How can I live without thee, how forgo
Thy sweet converse and love so dearly join'd,
To live again in these wild woods forlorn ? 910
Should God create another Eve, and I
Another rib afford, yet loss of thee
Would never from my heart ; no, no, I feel
The link of nature draw me : flesh of flesh,
Bone of my bone thou art, and from thy state 915
Mine never shall be parted, bliss or woe.

So having said, as one from sad dismay
Recomforted, and after thoughts disturb'd
Submitting to what seem'd remediless,
Thus in calm mood his words to Eve he turn'd. 920

Bold deed thou hast presum'd, adventurous Eve,
And peril great provok'd, who thus hast dar'd,

Had it been only coveting to eye
 That sacred fruit, sacred to abstinence,
 Much more to taste it under ban to touch. 925
 But past who can recall, or done undo?
 Not God omnipotent, nor Fate; yet so
 Perhaps thou shalt not die, perhaps the fact
 Is not so hainous now, foretasted fruit,
 Profan'd first by the serpent, by him first 930
 Made common and unhallow'd ere our taste;
 Nor yet on him found deadly, he yet lives,
 Lives, as thou saidst, and gains to live as Man
 Higher degree of life, inducement strong
 To us, as likely tasting to attain 935
 Proportional ascent, which cannot be
 But to be Gods, or Angels Demi-Gods.
 Nor can I think that God, Creator wise,
 Though threatening, will in earnest so destroy
 Us his prime creatures, dignified so high, 940
 Set over all his works, which in our fall,
 For us created, needs with us must fail,
 Dependent made; so God shall uncreate,
 Be frustrate, do, undo, and labor lose,
 Not well conceiv'd of God, who though his power 945
 Creation could repeat, yet would be loath
 Us to abolish, lest the Adversary
 Triumph and say; Fickle their state whom God
 Most favors; who can please him long? Me first
 He ruin'd, now mankind; whom will he next? 950
 Matter of scorn not to be given the Foe.
 However I with thee have fix'd my lot,

Certain

Certain to undergo like doom ; if death
Confort with thee, death is to me as life ;
So forcible within my heart I feel

955

The bond of nature draw me to my own,
My own in thee, for what thou art is mine ;
Our state cannot be sever'd, we are one,
One flesh ; to lose thee were to lose myself.

So Adam, and thus Eve to him reply'd.

960

O glorious trial of exceeding love,
Illustrious evidence, example high !

Engaging me to emulate, but short
Of thy perfection, how shall I attain,

Adam ? from whose dear side I boast me sprung,

965

And gladly of our union hear thee speak,

One heart, one soul in both ; whereof good proof

This day affords, declaring thee resolv'd,

Rather than death or ought than death more dread

Shall separate us, link'd in love so dear,

970

To undergo with me one guilt, one crime,

If any be, of tasting this fair fruit,

Whose virtue (for of good still good proceeds,

Direct, or by occasion) hath presented

This happy trial of thy love, which else

975

So eminently never had been known.

Were it I thought death menac'd would ensue

This my attempt, I would sustain alone

The worst, and not persuade thee, rather die

Deserted, than oblige thee with a fact

980

Pernicious to thy peace, chiefly assur'd

Remarkably so late of thy so true,

So faithful love unequal'd; but I feel
 Far otherwise th' event, not death, but life
 Augmented, open'd eyes, new hopes, new joys, 985
 Taste so divine, that what of sweet before
 Hath touch'd my sense, flat seems to this, and harsh,
 On my experience, Adam, freely taste,
 And fear of death deliver to the winds.

So saying, she embrac'd him, and for joy 990
 Tenderly wept, much won that he his love
 Had so ennobled, as of choice to' incur
 Divine displeasure for her sake, or death.
 In recompense (for such compliance bad
 Such recompense best merits) from the bough 995
 She gave him of that fair enticing fruit
 With liberal hand: he scrupled not to eat
 Against his better knowledge, not deceiv'd,
 But fondly overcome with female charm.
 Earth trembled from her entrails, as again 1000
 In pangs, and Nature gave a second groan,
 Sky lour'd, and muttering thunder, some sad drops
 Wept at completing of the mortal sin
 Original; while Adam took no thought,
 Eating his fill, nor Eve to iterate 1005
 Her former trespass fear'd, the more to sooth
 Him with her lov'd society: that now
 As with new wine intoxicated both
 They swim in mirth, and fancy that they feel
 Divinity within them breeding wings, 1010
 Wherewith to scorn the earth: but that false fruit
 Far other operation first display'd,

Carnal

Carnal desire inflaming ; he on Eve
Began to cast lascivious eyes, she him
As wantonly repaid ; in lust they burn : 1015
Till Adam thus 'gan Eve to dalliance move.

Eve, now I see thou art exact of taste,
And elegant, of sapience no small part,
Since to each meaning favor we apply,
And palate call judicious ; I the praise 1020
Yield thee, so well this day thou hast purvey'd.
Much pleasure we have lost, while we abstain'd
From this delightful fruit, nor known till now
True relish, tasting ; if such pleasure be
In things to us forbidd'n, it might be wish'd, 1025
For this one tree had been forbidden ten.

But come, so well refresh'd, now let us play,
As meet is, after such delicious fare ;
For never did thy beauty since the day
I saw thee first and wedded thee, adorn'd 1030
With all perfections, so inflame my sense
With ardor to enjoy thee, fairer now
Than ever, bounty of this virtuous tree.

So said he, and forbore not glance or toy
Of amorous intent, well understood 1035
Of Eve, whose eye darted contagious fire.
Her hand he seiz'd, and to a shady bank,
Thick overhead with verdant roof imbower'd,
He led her nothing loath ; flow'rs were the couch,
Pansies and violets, and asphodel, 1040
And hyacinth, earth's freshest softest lap.
There they their fill of love and love's disport

Took largely, of their mutual guilt the seal,
 The solace of their sin, till dewy sleep
 Oppress'd them, wearied with their amorous play. 1045
 Soon as the force of that fallacious fruit,
 That with exhilarating vapor bland
 About their spi'rits had play'd, and inmost powers
 Made err, was now exhal'd; and grosser sleep
 Bred of unkindly fumes, with conscious dreams 1050
 Incumber'd, now had left them; up they rose
 As from unrest, and each the other viewing,
 Soon found their eyes how open'd, and their minds
 How darken'd; innocence, that as a veil
 Had shadow'd them from knowing ill, was gone, 1055
 Just confidence, and native righteousness,
 And honor from about them, naked left
 To guilty shame; he cover'd, but his robe
 Uncover'd more. So rose the Danite strong
 Herculean Samson from the harlot-lap 1060
 Of Philistean Dalilah, and wak'd
 Shorn of his strength. They destitute and bare
 Of all their virtue: silent, and in face
 Confounded long they sat, as stricken mute,
 'Till Adam, though not less than Eve abash'd, 1065
 At length gave utterance to these words constrain'd.

O Eve, in evil hour thou didst give ear
 To that false worm, of whomsoever taught
 To counterfeit Man's voice, true in our fall,
 False in our promis'd rising; since our eyes 1070
 Open'd we find indeed, and find we know
 Both good and ev'il, good lost, and evil got,

Bad fruit of knowledge, if this be to know,
Which leaves us naked thus, of honor void,
Of innocence, of faith, of purity, 1075
Our wonted ornaments now foil'd and stain'd,
And in our faces evident the signs
Of foul concupiscence; whence evil store;
Ev'n shame, the last of evils; of the first
Be sure then. How shall I behold the face 1080
Henceforth of God or Angel, erst with joy
And rapture so oft beheld? those heav'nly shapes
Will dazzle now this earthly with their blaze
Insufferably bright. O might I here
In solitude live savage, in some glade 1085
Obscur'd, where highest woods, impenetrable
To star or sun-light, spread their umbrage broad
And brown as evening: Cover me, ye Pines,
Ye Cedars, with innumerable boughs
Hide me, where I may never see them more. 1090
But let us now, as in bad plight, devise
What best may for the present serve to hide
The parts of each from other, that seem most
To shame obnoxious, and unseemliest seen;
Some tree, whose broad smooth leaves together sow'd,
And girded on our loins, may cover round
Those middle parts, that this new comer, shame,
There sit not, and reproach us as unclean.

So counsel'd he, and both together went
Into the thickest wood; there soon they chose 1100
The fig-tree, not that kind for fruit renown'd,
But such as at this day to Indians known

In Malabar or Decan spreads her arms
Branching so broad and long, that in the ground
The bended twigs take root, and daughters grow 1105
About the mother tree, a pillar'd shade
High overarch'd, and echoing walks between;
There oft the Indian herdsman shunning heat
Shelters in cool, and tends his pasturing herds
At loopholes cut through thickest shade: Those leaves
They gather'd, broad as Amazonian targe,
And with what skill they had, together sow'd,
To gird their waste, vain covering if to hide
Their guilt and dreaded shame; O how unlike
To that first naked glory! Such of late 1115
Columbus found th' American, so girt
With feather'd cincture, naked else and wild
Among the trees on isles and woody shores.
Thus fenc'd, and, as they thought, their shame in part
Cover'd, but not at rest or ease of mind, 1120
They sat them down to weep; nor only tears
Rain'd at their eyes, but high winds worse within
Began to rise, high passions, anger, hate,
Mistrust, suspicion, discord, and shook sore
Their inward state of mind, calm region once 1125
And full of peace, now tost and turbulent:
For understanding rul'd not, and the will
Heard not her lore, both in subjection now
To sensual appetite, who from beneath
Usurping over sovran reason clam'd 1130
Superior sway: from thus distemper'd breast,
Adam, estrang'd in look and alter'd stile,

Speech

Speech intermitted thus to Eve renew'd.

Would thou hadst hearken'd to my words, and stay'd
With me, as I besought thee, when that strange 1135
Desire of wand'ring this unhappy morn,

I know not whence possess'd thee: we had then
Remain'd still happy; not as now, despoil'd
Of all our good, sham'd, naked, miserable.

Let none henceforth seek needless cause to' approve
The faith they owe; when earnestly they seek
Such proof, conclude, they then begin to fail.

To whom soon mov'd with touch of blame thus Eve.
What words have pass'd thy lips, Adam severe!

Imput'st thou that to my default, or will 1145

Of wand'ring, as thou call'st it, which who knows

But might as ill have happen'd thou being by,

Or to thyself perhaps? hadst thou been there,

Or here th' attempt, thou couldst not have discern'd

Fraud in the Serpent, speaking as he spake; 1150

No ground of enmity between us known,

Why he should mean me ill, or seek to harm.

Was I to' have never parted from thy side?

As good have grown there still a lifeless rib.

Being as I am, why didst not thou the head 1155

Command me absolutely not to go,

Going into such danger as thou saidst?

Too facil then thou didst not much gainsay,

Nay didst permit, approve, and fair dismiss.

Hadst thou been firm and fix'd in thy dissent, 1160

Neither had I transgress'd, nor thou with me.

To

To whom then first incens'd Adam reply'd.
Is this the love, is this the recompense
Of mine to thee, ingrateful Eve, express'd
Immutable when thou wert lost, not I, 1165
Who might have liv'd and joy'd immortal blifs,
Yet willingly chose rather death with thee ?
And am I now upbraided as the cause
Of thy transgressing ? not enough severe,
It seems, in thy restraint : what could I more ? 1170
I warn'd thee, I admonish'd thee, foretold
'The danger, and the lurking enemy
'That lay in wait ; beyond this had been force,
And force upon free will hath here no place.
But confidence then bore thee on, secure 1175
Either to meet no danger, or to find
Matter of glorious trial ; and perhaps
I also err'd in overmuch admiring
What seem'd in thee so perfect, that I thought
No evil durst attempt thee, but I rue 1180
'That error now, which is become my crime,
And thou th' accuser. Thus it shall befall
Him who to worth in woman overtrusting
Lets her will rule ; restraint she will not brook,
And left to' herself, if evil thence ensue, 1185
She first his weak indulgence will accuse.
Thus they in mutual accusation spent
The fruitless hours, but neither self-condemning,
And of their vain contest appear'd no end.

THE
TENTH BOOK
OF
PARADISE LOST.

T H E A R G U M E N T.

Man's transgression known, the guardian Angels forsake Paradise, and return up to Heaven to approve their vigilance, and are approv'd, God declaring that the entrance of Satan could not be by them prevented. He sends his Son to judge the transgressors, who descends and gives sentence accordingly; then in pity clothes them both, and reascends. Sin and Death sitting till then at the gates of Hell, by wondrous sympathy feeling the success of Satan in this new world, and the sin by Man there committed, resolve to sit no longer confin'd in Hell, but to follow Satan their fire up to the place of Man: To make the way easier from Hell to this world to and fro, they pave a broad high-way or bridge over Chaos, according to the track that Satan first made; then preparing for Earth, they meet him proud of his success returning to Hell; their mutual gratulation. Satan arrives at Pandemonium, in full assembly relates with boasting his success against Man; instead of applause is entertained with a general hiss by all his audience, transform'd with himself also suddenly into serpents, according to his doom given in Paradise; then deluded with a shew of the forbidden tree springing up before them, they greedily reaching to take of the fruit, chew dust and bitter ashes. The proceedings of Sin and Death; God foretels the final victory of his Son over them, and the renewing of all things; but for the present commands his Angels to make several alterations in the Heavens and elements. Adam more and more perceiving his fallen condition heavily bewails, rejects the condolment of Eve; she persists, and at length appeases him: then to evade the curse likely to fall on their offspring, proposes to Adam violent ways, which he approves not, but conceiving better hope, puts her in mind of the late promise made them, that her seed should be reveng'd on the Serpent, and exhorts her with him to seek peace of the offended Deity, by repentance and supplication.

PARADISE LOST.

BOOK X.

MEAN while the hainous and despiteful act
 Of Satan done in Paradise, and how
 He in the serpent had perverted Eve,¹
 Her husband she, to taste the fatal fruit,
 Was known in Heaven; for what can 'scape the eye §
 Of God all-seeing, or deceive his heart
 Omniscient? who in all things wise and just,
 Hinder'd not Satan to attempt the mind
 Of Man, with strength entire, and free-will arm'd,
 Complete to have discover'd and repuls'd 10
 Whatever wiles of foe or seeming friend.
 For still they knew, and ought to' have still remember'd
 The high injunction not to taste that fruit,
 Whoever tempted; which they not obeying,
 Incurr'd (what could they less?) the penalty, 15
 And manifold in sin, deserv'd to fall.
 Up into Heav'n from Paradise in haste
 Th' angelic guards ascended, mute and sad
 For Man, for of his state by this they knew,
 Much wond'ring how the subtle Fiend had stol'n 20
 Entrance unseen. Soon as th' unwelcome news
 From Earth arriv'd at Heaven gate, displeas'd

All

All were who heard; dim sadness did not spare
That time celestial visages, yet mix'd
With pity, violated not their bliss.

25

About the new-arriv'd, in multitudes
Th' ethereal people ran, to hear and know
How all beset: they tow'ards the throne supreme
Accountable made haste to make appear
With righteous plea their utmost vigilance,
And easily approv'd; when the most high
Eternal Father, from his secret cloud
Amidst, in thunder utter'd thus his voice.

30

Assembled Angels, and ye Pow'rs return'd
From unsuccessful charge, be not dismay'd,
Nor troubled at these tidings from the earth,
Which your sincerest care could not prevent,
Foretold so lately what would come to pass,
When first this tempter cross'd the gulf from Hell.
I told you then he should prevail and speed
On his bad errand, Man should be seduc'd
And flatter'd out of all, believing lies
Against his Maker; no decree of mine
Concurring to necessitate his fall,
Or touch with lightest moment of impulse
His free will, to her own inclining left
In even scale. But fall'n he is, and now
What rests, but that the mortal sentence pass
On his transgression, death denounc'd that day?
Which he presumes already vain and void,
Because not yet inflicted, as he fear'd,
By some immediate stroke; but soon shall find

35

40

45

50

Forbearance no acquittance ere day end.
Justice shall not return as bounty scorn'd.
But whom send I to judge them? whom but thee 55
Vicegerent Son? to thee I have transferr'd
All judgment, whether in Heav'n, or Earth, or Hell.
Easy it may be seen that I intend
Mercy colleague with justice, sending thee
Man's friend, his mediator, his design'd 60
Both ransome and redeemer voluntary,
And destin'd Man himself to judge Man fall'n.

So spake the Father, and unfolding bright
Tow'ard the right hand his glory, on the Son
Blaz'd forth unclouded Deity; he full 65
Resplendent all his Father manifest
Express'd, and thus divinely answer'd mild.

Father eternal, thine is to decree,
Mine both in Heav'n and Earth to do thy will
Supreme, that thou in me thy Son belov'd 70
May'st ever rest well pleas'd. I go to judge
On earth these thy transgressors, but thou know'st,
Whoever judg'd, the worst on me must light,
When time shall be, for so I undertook
Before thee; and not repenting, this obtain 75
Of right, that I may mitigate their doom
On me deriv'd, yet I shall temper so
Justice with mercy, as may illustrate most
Them fully satisfy'd, and thee appease.

Attendance none shall need, nor train, where none 80
Are to behold the judgment, but the judg'd,
Those two; the third best absent is condemn'd,

Convict

She gave me of the tree, and I did eat.

To whom the sovran Presence thus reply'd.
Was she thy God, that her thou didst obey 145
Before his voice, or was she made thy guide,
Superior, or but equal, that to her
Thou didst resign thy manhood, and the place
Wherein God set thee' above her made of thee.
And for thee, whose perfection far excell'd 150
Hers in all real dignity ? Adorn'd
She was indeed, and lovely to attract
Thy love, not thy subjection ; and her gifts
Were such as under government well seem'd,
Unseemly to bear rule, which was thy part 155
And person, hadst thou known thyself aright.

So having said, he thus to Eve in few.
Say, Woman, what is this which thou hast done ?

To whom sad Eve with shame nigh overwhelm'd,
Confessing soon, yet not before her judge 160
Bold or loquacious, thus abash'd reply'd.
The Serpent me beguil'd, and I did eat.

Which when the Lord God heard, without delay
To judgment he proceeded on th' accus'd
Serpent though brute, unable to transfer 165
The guilt on him who made him instrument
Of mischief, and polluted from the end
Of his creation ; justly then accurs'd,
As vitiated in nature : more to know
Concern'd not Man (since he no further knew) 170
Nor alter'd his offence ; yet God at last
To Satan first in sin his doom apply'd,

Though

Though in mysterious terms, judg'd as then best :
 And on the Serpent thus his curse let fall.
 Because thou hast done this, thou art accurs'd 175
 Above all cattel, each beast of the field ;
 Upon thy belly groveling thou shalt go,
 And dust shalt eat all the days of thy life.
 Between thee and the Woman I will put
 Enmity, and between thine and her seed ; 180
 Her seed shall bruise thy head, thou bruise his heel.

So spake this oracle, then verify'd
 When Jesus son of Mary, second Eve,
 Saw Satan fall like lightning down from Heaven,
 Prince of the air ; then rising from his grave 185
 Spoil'd Principalities and Pow'rs, triumph'd
 In open show, and with ascension bright
 Captivity led captive through the air,
 The realm itself of Satan long usurp'd,
 Whom he shall tread at last under our feet ; 190
 Ev'n he who now foretold his fatal bruise,
 And to the Woman thus his sentence turn'd.
 Thy sorrow I will greatly multiply
 By thy conception ; children thou shalt bring
 In sorrow forth ; and to thy husband's will 195
 Thine shall submit ; he over thee shall rule.

On Adam last thus judgment he pronounc'd.
 Because thou' hast hearken'd to the' voice of thy wife,
 And eaten of the tree, concerning which
 I charg'd thee, say'ing, Thou shalt not eat thereof :
 Curs'd is the ground for thy sake ; thou in sorrow
 shalt eat thereof all the days of thy life ;

Thorns also' and thistles it shall bring thee forth
 Unbid; and thou shalt eat th' herb of the field,
 In the sweat of thy face shalt thou eat bread, 205
 Till thou return unto the ground; for thou
 Out of the ground wast taken, know thy birth,
 For dust thou art, and shalt to dust return.

So judg'd he Man, both judge and saviour sent,
 And th' instant stroke of death denounc'd that day 210
 Remov'd far off; then pitying how they stood
 Before him naked to the air, that now
 Must suffer change, disdain'd not to begin
 Thenceforth the form of servant to assume,
 As when he wash'd his servants feet, so now 215
 As father of his family he clad
 Their nakedness with skins of beasts, or slain,
 Or as the snake with youthful coat repaid;
 And thought not much to clothe his enemies:
 Nor he their outward only with the skins 220
 Of beasts, but inward nakedness, much more
 Opprobrious, with his robe of righteousness
 Arraying, cover'd from his Father's sight.
 To him with swift ascent he up return'd,
 Into his blissful bosom reassum'd 225
 In glory as of old; to him appeas'd
 All, though all-knowing, what had pass'd with Man
 Recounted, mixing intercession sweet.

Mean while, ere thus was finn'd and judg'd on Earth,
 Within the gates of Hell sat Sin and Death, 230
 In counterview within the gates, that now
 Stood open wide, belching outrageous flame

Far into Chaos, since the Fiend pass'd through,
Sin opening: who thus now to Death began.

O Son, why sit we here each other viewing 235

Idly, while Satan our great author thrives
In other worlds, and happier seat provides
For us his offspring dear? It cannot be
But that success attends him; if mishap,
Ere this he had return'd, with fury driven 240

By his avengers, since no place like this
Can fit his punishment, or their revenge.
Methinks I feel new strength within me rise,
Wings growing, and dominion giv'n me large
Beyond this deep; whatever draws me on, 245

Or sympathy, or some connatural force
Pow'rful at greatest distance to unite
With secret amity things of like kind
By secretest conveyance. 'Thou my shade
Inseparable must with me along: 250

For Death from Sin no pow'r can separate.
But lest the difficulty of passing back
Stay his return perhaps over this gulf
Impassable, impervious, let us try
Adventurous work, yet to thy pow'r and mine 255

Not unagreeable, to found a path
Over this main from Hell to that new world
Where Satan now prevails, a monument
Of merit high to all th' infernal host,
Easing their passage hence, for intercourse, 260

Or transmigration, as their lot shall lead.
Nor can I miss the way, so strongly drawn

By this new-felt attraction and instinct.

Whom thus the meager Shadow answer'd soon.

Go whither fate and inclination strong 265

Leads thee; I shall not lag behind, nor err

The way, thou leading, such a scent I draw

Of carnage, prey innumerable, and taste

The favor of Death from all things there that live:

Nor shall I to the work thou enterprisest 270

Be wanting, but afford thee equal aid.

So saying, with delight he snuff'd the smell

Of mortal change on earth. As when a flock

Of ravenous fowl, though many a league remote,

Against the day of battel, to a field, 275

Where armies lie incamp'd, come flying, lur'd

With scent of living carcases design'd

For death, the following day, in bloody fight:

So scented the grim Feature, and upturn'd

His nostril wide into the murky air, 280

Sagacious of his quarry from so far.

Then both from out Hell gates into the waste

Wide anarchy of Chaos damp and dark

Flew diverse, and with pow'r (their pow'r was great)

Hovering upon the waters, what they met 285

Solid or slimy, as in raging sea

Toft up and down, together crouded drove

From each side shoaling tow'ards the mouth of Hell:

As when two polar winds, blowing adverse

Upon the Cronian sea, together drive 290

Mountains of ice, that stop th' imagin'd way

Beyond Petfora eastward, to the rich

Cathaian

Cathaian coast. The aggregated foil
Death with his mace petrific, cold and dry,
As with a trident smote, and fix'd as firm 295
As Delos floating once; the rest his look
Bound with Gorgonian rigor not to move;
And with Asphaltic slime, broad as the gate,
Deep to the roots of Hell the gather'd beach
They fasten'd, and the mole immense wrought on 300
Over the foaming deep high arch'd, a bridge
Of length prodigious, joining to the wall
Immoveable of this now fenceless world
Forfeit to Death; from hence a passage broad,
Smooth, easy, inoffensive down to Hell. 305
So, if great things to small may be compar'd,
Xerxes, the liberty of Greece to yoke,
From Susa his Memnonian palace high
Came to the sea, and over Hellespont
Bridging his way, Europe with Asia join'd, 310
And scourg'd with many a stroke th' indignant waves.
Now had they brought the work by wondrous art
Pontifical, a ridge of pendent rock,
Over the vex'd abyss, following the track
Of Satan to the self-same place where he 315
First lighted from his wing, and landed safe
From out of Chaos, to the outside bare
Of this round world; with pins of adamant
And chains they made all fast, too fast they made
And durable; and now in little space 320
The confines met of empyréan Heaven
And of this World, and on the left hand Hell

With long reach interpos'd; three several ways
In sight, to each of these three places led.
And now their way to Earth they had descry'd, 325
To Paradise first tending, when behold
Satan in likeness of an Angel bright
Betwixt the Centaur and the Scorpion steering
His zenith, while the sun in Aries rose :
Disguis'd he came, but those his children dear 330
Their parent soon discern'd, though in disguise.
He after Eve seduc'd, unminded slunk
Into the wood fast by, and changing shape
To' observe the sequel, saw his guileful act
By Eve, though all unweeting, seconded 335
Upon her husband, saw their shame that sought
Vain covertures; but when he saw descend
The Son of God to judge them, terrify'd
He fled, not hoping to escape, but shun
The present, fearing guilty what his wrath 340
Might suddenly inflict; that past, return'd
By night, and list'ning where the hapless pair
Sat in their sad discourse, and various plaint,
Thence gather'd his own doom, which understood
Not instant, but of future time, with joy 345
And tidings fraught, to Hell he now return'd,
And at the brink of Chaos, near the foot
Of this new wondrous pontifice, unhop'd
Met who to meet him came, his offspring dear.
Great joy was at their meeting, and at sight 350
Of that stupendous bridge his joy increas'd.
Long he admiring stood, till Sin, his fair

Inchanting

Inchanting daughter, thus the silence broke.

O Parent, these are thy magnific deeds,
Thy trophies, which thou view'st as not thine own;
Thou art their author and prime architect:
For I no sooner in my heart divin'd,
My heart, which by a secret harmony
Still moves with thine, join'd in connexion sweet,
That thou on earth hadst prosper'd, which thy looks
Now also evidence, but strait I felt
Though distant from thee worlds between, yet felt
That I must after thee with this thy son,
Such fatal consequence unites us three:
Hell could no longer hold us in her bounds, 365
Nor this unvoyageable gulf obscure
Detain from following thy illustrious track.
Thou hast achiev'd our liberty, confin'd
Within Hell gates till now, thou us impower'd
To fortify thus far, and overlay 370
With this portentous bridge the dark abyfs.
Thine now is all this world; thy virtue' hath won
What thy hands builded not, thy wisdom gain'd
With odds what war hath lost, and fully' aveng'd
Our foil in Heav'n; here thou shalt monarch reign, 375
There didst not; there let him still victor sway,
As battel hath adjudg'd, from this new world
Retiring, by his own doom alienated,
And henceforth monarchy with thee divide
Of all things parted by th' empyreal bounds, 380
His quadrature, from thy orbicular world,
Or try thee now more dange'rous to his throne.

Whom

Whom thus the Prince of darkness answer'd glad.
 Fair Daughter, and thou Son and Grandchild both,
 High proof ye now have giv'n to be the race 385
 Of Satan, (for I glory in the name,
 Antagonist of Heav'n's almighty king)
 Amply have merited of me, of all
 Th' infernal empire, that so near heav'n's door
 Triumphal with triumphal act have met, 390
 Mine with this glorious work, and made one realm
 Hell and this world, one realm, one continent
 Of easy thorough-fare. Therefore while I
 Descend through darkness, on your road with ease,
 To my associate Pow'rs, them to acquaint 395
 With these successes, and with them rejoice,
 You two this way, among these numerous orbs
 All yours, right down to Paradise descend;
 There dwell and reign in bliss, thence on the earth
 Dominion exercise and in the air, 400
 Chiefly on Man, sole lord of all declar'd,
 Him first make sure your thrall, and lastly kill.
 My substitutes I send you, and create
 Plenipotent on earth of matchless might
 Issuing from me: on your joint vigor now 405
 My hold of this new kingdom all depends,
 Through Sin to Death expos'd by my exploit.
 If your joint pow'r prevail, th' affairs of Hell
 No detriment need fear; go and be strong.

So saying he dismiss'd them; they with speed 410
 Their course through thickest constellations held,
 Spreading their bane; the blasted stars look'd wan,

And planets, planet-struck, real eclipse
Then suffer'd. Th' other way Satan went down
The causey to Hell gate; on either side 415
Disparted Chaos over built exclaim'd,
And with rebounding surge the bars assail'd,
That scorn'd his indignation: through the gate,
Wide open and unguarded, Satan pass'd,
And all about found desolate; for those 420
Appointed to sit there, had left their charge,
Flown to the upper world; the rest were all
Far to th' inland retir'd, about the walls
Of Pandemonium, city and proud seat
Of Lucifer, so by allusion call'd 425
Of that bright star to Satan paragon'd.
There kept their watch the legions, while the Grand
In council sat, solicitous what chance
Might intercept their empe'ror sent; so he
Departing gave command, and they observ'd. 430
As when the Tartar from his Russian foe
By Astracan over the snowy plains
Retires, or Bactrian Sophi from the horns
Of Turkish crescent, leaves all waste beyond
The realm of Aladule, in his retreat 435
To Tauris or Casbeen: So these the late
Heav'n-banish'd host, left desert utmost Hell
Many a dark league, reduc'd in careful watch
Round their metropolis, and now expecting
Each hour their great adventurer from the search 440
Of foreign worlds; he through the midst unmark'd,
In show plebeian Angel militant

Of

Of lowest order, pass'd; and from the door
 Of that Plutonian hall, invisible
 Ascended his high throne, which under state 445
 Of richest texture spread, at the upper end
 Was plac'd in regal lustre. Down a while
 He sat, and round about him saw unseen:
 At last as from a cloud his fulgent head
 And shape star-bright appear'd, or brighter, clad 450
 With what permissive glory since his fall
 Was left him, or false glitter: All amaz'd
 At that so sudden blaze the Stygian throng
 Bent their aspect, and whom they wish'd beheld,
 Their mighty chief return'd: loud was th' acclame;
 Forth rush'd in haste the great consulting peers,
 Rais'd from their dark Divan, and with like joy
 Congratulant approach'd him, who with hand
 Silence, and with these words attention won.

'Thrones, Dominations, Princedoms, Virtues, Powers,
 For in possession such, not only' of right,
 I call you and declare you now, return'd
 Successful beyond hope, to lead you forth
 Triumphant out of this infernal pit
 Abominable, accurs'd, the house of woe, 465
 And dungeon of our tyrant: now possess,
 As Lords, a spacious world, to' our native Heaven
 Little inferior, by my adventure hard
 With peril great achiev'd. Long were to tell
 What I have done, what suffer'd, with what pain 470
 Voyag'd th' unreal, vast, unbounded deep
 Of horrible confusion, over which

By

By Sin and Death a broad way now is pav'd
 To expedite your glorious march; but I
 Toil'd out my uncouth passage, forc'd to ride 475
 Th' untractable abyfs, plung'd in the womb
 Of unoriginal Night and Chaos wild,
 That jealous of their secrets fiercely' oppos'd
 My journey strange, with clamorous uproar
 Protesting fate supreme; thence how I found 480
 The new-created world, which fame in Heaven
 Long had foretold, a fabric wonderful
 Of absolute perfection, therein Man
 Plac'd in a Paradise, by our exile
 Made happy: Him by fraud I have seduc'd 485
 From his Creator, and the more to' increase
 Your wonder, with an apple; he thereat
 Offended, worth your laughter, hath giv'n up
 Both his beloved Man and all his world,
 To Sin and Death a prey, and so to us, 490
 Without our hazard, labor, or alarm,
 To range in, and to dwell, and over Man
 To rule, as over all he should have rul'd.
 True is, me also he hath judg'd, or rather
 Me not, but the brute serpent in whose shape 495
 Man I deceiv'd: that which to me belongs,
 Is enmity, which he will put between
 Me and mankind; I am to bruise his heel;
 His seed, when is not set, shall bruise my head:
 A world who would not purchase with a bruise, 500
 Or much more grievous pain? Ye have th' account
 Of my performance: What remains, ye Gods,
 But

But up and enter now into full blifs ?

So having said, a while he stood, expecting
 Their universal shout and high applause 505
 To fill his ear, when contrary he hears
 On all sides, from innumerable tongues
 A dismal universal hiss, the sound
 Of public scorn ; he wonder'd, but not long
 Had leisure, wond'ring at himself now more ; 510
 His visage drawn he felt to sharp and spare,
 His arms clung to his ribs, his legs intertwining
 Each other, till supplanted down he fell
 A monstrous serpent on his belly prone,
 Reluctant, but in vain, a greater power 515
 Now rul'd him, punish'd in the shape he sinn'd
 According to his doom : he would have spoke,
 But hiss for hiss return'd with forked tongue
 To forked tongue, for now were all transform'd
 Alike, to serpents all as accessories 520
 To his bold riot : dreadful was the din
 Of hissing through the hall, thick swarming now
 With complicated monsters head and tail,
 Scorpion, and Asp, and Amphibæna dire,
 Cerastes horn'd, Hydrus, and Elops drear, 525
 And Dipfas (not so thick swarm'd once the soil
 Bedropt with blood of Gorgon, or the ile
 Ophiusa) but still greatest he the midst,
 Now Dragon grown, larger than whom the sun
 Ingender'd in the Pythian vale on slime, 530
 Huge Python, and his pow'r no less he seem'd
 Above the rest still to retain ; they all

Him

Him follow'd issuing forth to th' open field,
Where all yet left of that revolted rout
Heav'n-fall'n, in station stood or just array, 535
Sublime with expectation when to see
In triumph issuing forth their glorious chief:
They saw, but other fight instead, a crowd
Of ugly serpents; horror on them fell,
And horrid sympathy; for what they saw, 540
They felt themselves now changing; down their arms,
Down fell both spear and shield, down they as fast,
And the dire hiss renew'd, and the dire form
Catch'd by contagion, like in punishment,
As in their crime. Thus was th' applause they meant
Turn'd to exploding hiss, triumph to shame
Cast on themselves from their own mouths. There stood
A grove hard by, sprung up with this their change,
His will who reigns above, to aggravate
Their penance, laden with fair fruit, like that 550
Which grew in Paradise, the bait of Eve
Us'd by the Tempter: on that prospect strange
Their earnest eyes they fix'd, imagining
For one forbidden tree a multitude
Now ris'n, to work them further woe or shame; 555
Yet parch'd with scalding thirst and hunger fierce,
Though to delude them sent, could not abstain,
But on they roll'd in heaps, and up the trees
Climbing, fat thicker than the snaky locks
That curl'd Megæra: greedily they pluck'd 560
The fruitage fair to sight, like that which grew
Near that bituminous lake where Sodom flam'd;
This

This more delusive, not the touch, but taste
 Deceiv'd; they fondly thinking to allay
 Their appetite with gust, instead of fruit 565
 Chew'd bitter ashes, which th' offended taste
 With spattering noise rejected: oft they' assay'd,
 Hunger and thirst constraining, drug'd as oft,
 With hatefullest disrelish writh'd their jaws
 With soot and cinders fill'd: so oft they fell 570
 Into the same illusion, not as Man [plagu'd
 Whom they triumph'd once laps'd. Thus were they
 And worn with famine, long and ceaseless his,
 Till their lost shape, permitted, they resum'd,
 Yearly injoin'd, some say, to undergo 575
 This annual humbling certain number'd days,
 To dash their pride, and joy for man seduc'd.
 However some tradition they dispers'd
 Among the Heathen of their purchase got,
 And fabled how the Serpent, whom they call'd 580
 Ophion with Eurynome, the wide
 Encroaching Eve perhaps, had first the rule
 Of high Olympus, thence by Saturn driven
 And Ops, ere yet Dictæan Jove was born.

Mean while in Paradise the hellish pair 585
 Too soon arriv'd, Sin there in pow'r before,
 Once actual, now in body, and to dwell
 Habitual habitant; behind her Death
 Close following pace for pace, not mounted yet
 On his pale horse: to whom Sin thus began. 590

Second of Satan sprung, all-conqu'ring Death,
 What think'st thou of our empire now, though earn'd
 With

With travel difficult, not better far
Than still at Hell's dark threshold to' have sat watch,
Unnam'd, undreaded, and thyself half starv'd? 595
Whom thus the Sin-born monster answer'd soon.

To me, who with eternal famin pine,
Alike is Hell, or Paradise, or Heaven,
There best, where most with ravin I may meet;
Which here, though plenteous, all too little seems 600
To stuff this maw, this vast unhide-bound corps.

To whom th' incestuous mother thus reply'd.
Thou therefore on these herbs, and fruits, and flowers
Feed first, on each beast next, and fish, and fowl,
No homely morsels; and whatever thing 605
The fith of Time mowes down, devour unspar'd;
Till I in Man residing through the race,
His thoughts, his looks, words, actions all infect,
And season him thy last and sweetest prey.

This said, they both betook them several ways, 610
Both to destroy, or unimmortal make
All kinds, and for destruction to mature
Sooner or later; which th' Almighty seeing,
From his transcendent feat the Saints among,
To those bright Orders utter'd thus his voice. 615

See with what heat these dogs of Hell advance
To waste and havoc yonder world, which I
So fair and good created, and had still
Kept in that state, had not the folly' of Man
Let in these wasteful furies, who impute 620
Folly to me, so doth the prince of Hell
And his adherents, that with so much ease

I suffer them to enter and possess
A place so heav'nly, and conniving seem
To gratify my scornful enemies, 625
That laugh, as if, transported with some fit
Of passion, I to them had quitted all,
At random yielded up to their misrule;
And know not that I call'd and drew them thither
My Hell-hounds, to lick up the draff and filth 630
Which Man's polluting sin with taint hath shed
On what was pure, till cramm'd and gorg'd, nigh burst
With suck'd and glutted offal, at one sling
Of thy victorious arm, well-pleasing Son,
Both Sin, and Death, and yawning Grave at last 635
Through Chaos hurl'd, obstruct the mouth of Hell
For ever, and seal up his ravenous jaws.
Then Heav'n and Earth renew'd shall be made pure
To sanctity that shall receive no stain:
Till then the curse pronounc'd on both precedes. 640

He ended, and the heav'nly audience loud
Sung Halleluiah, as the sound of seas,
Through multitude that sung: Just are thy ways,
Righteous are thy decrees on all thy works;
Who can extenuate thee? Next, to the Son, 645
Destin'd restorer of mankind, by whom
New Heav'n and Earth shall to the ages rise,
Or down from Heav'n descend. Such was their song,
While the Creator calling forth by name
His mighty Angels gave them several charge 650
As sorted best with present things. The sun
Had first his precept so to move, so shine,

As might affect the earth with cold and heat
Scarce tolerable, and from the north to call
Decrepit winter, from the south to bring 655
Solstitial summer's heat. To the blanc moon
Her office they prescrib'd, to th' other five
Their planetary motions and aspects
In sextile, square, and trine, and opposit
Of noxious efficacy, and when to join 660
In synod unbenign; and taught the fix'd
Their influence malignant when to shower,
Which of them rising with the sun, or falling,
Should prove tempestuous: To the winds they set
Their corners, when with bluster to confound 665
Sea, air, and shore, the thunder when to roll
With terror through the dark aerial hall.
Some say he bid his angels turn ascense
The poles of earth twice ten degrees and more
From the sun's axle, they with labor push'd 670
Oblique the centric globe: Some say the sun
Was bid turn reins from th' equinoctial road
Like distant breadth to Taurus with the seven
Atlantic Sisters, and the Spartan Twins
Up to the Tropic Crab; thence down amain 675
By Leo and the Virgin and the Scales,
As deep as Capricorn, to bring in change
Of seasons to each clime; else had the spring
Perpetual smil'd on earth with vernant flowers,
Equal in days and nights, except to those 680
Beyond the polar circles; to them day
Had unbenighted shone, while the low sun

To recompense his distance, in their sight
Had rounded still th' horizon, and not known
Or east or west, which had forbid the snow 685
From cold Estotiland, and south as far
Beneath Magellan. At that tasted fruit
The sun, as from Thyéstean banquet, turn'd
His course intended; else how had the world
Inhabited, though sinless, more than now, 690
Avoided pinching cold and scorching heat?
These changes in the Heav'ns, though slow, produc'd
Like change on sea and land, fideral blast,
Vaper, and mist, and exhalation hot,
Corrupt and pestilent: Now from the north 695
Of Norumbega, and the Samoed shore,
Bursting their brazen dungeon, arm'd with ice
And snow and hail and stormy gust and flaw,
Boreas and Cæcias and Argestes loud
And Thrafcias rend the woods and seas upturn; 700
With adverse blast upturns them from the south
Notus and Afer black with thundrous clouds
From Serraliona; thwart of these as fierce
Forth rush the Levant and the Ponent winds
Eurus and Zephyr with their lateral noise, 705
Sirocco, and Libecchio. Thus began
Outrage from lifeless things; but Discord first
Daughter of Sin, among th' irrational,
Death introduc'd through fierce antipathy:
Beast now with beast 'gan war, and fowl with fowl, 710
And fish with fish; to graze the herb all leaving,
Devour'd each other; nor stood much in awe

Of

Of Man, but fled him, or with count'nance grim
 Glar'd on him passing. These were from without
 The growing miseries which Adam saw 715
 Already' in part, though hid in gloomiest shade,
 To sorrow' abandon'd, but worse felt within,
 And in a troubled sea of passion tost,
 Thus to disburden fought with sad complaint.

O miserable of happy! is this the end 720

Of this new glorious world, and me so late
 The glory of that glory, who now become
 Accurs'd of blessed, hide me from the face
 Of God, whom to behold was then my highth
 Of happiness! Yet well, if here would end 725

The misery; I deserv'd it, and would bear
 My own deservings; but this will not serve;
 All that I eat or drink, or shall beget,

Is propagated curse. O voice once heard
 Delightfully, *Increase and multiply*, 730

Now death to hear! for what can I increase
 Or multiply, but curses on my head?

Who of all ages to succeed, but feeling
 The evil on him brought by me, will curse
 My head? Ill fare our ancestor impure, 735

For this we may thank Adam; but his thanks
 Shall be the execration! So besides

Mine own that bide upon me, all from me
 Shall with a fierce reflux on me redound,
 On me as on their natural center light 740

Heavy, though in their place. O fleeting joys
 Of Paradise, dear bought with lasting woes!

Did I request thee, Maker, from my clay
To mold me Man, did I solicit thee
From darkness to promote me, or here place 745
In this delicious garden? as my will
Concur'd not to my be'ing, it were but right
And equal to reduce me to my dust,
Desirous to resign and render back
All I receiv'd, unable to perform 750
Thy terms too hard, by which I was to hold
The good I sought not. To the loss of that,
Sufficient penalty, why hast thou added
The sense of endless woes? inexplicable
Thy justice seems. Yet, to say truth, too late 755
I thus contest; then should have been refus'd
Those terms whatever, when they were propos'd:
Thou didst accept them: wilt thou' enjoy the good,
Then cavil the conditions? and though God
Made thee without thy leave, what if thy son 760
Prove disobedient, and reprov'd, retort,
Wherefore didst thou beget me? I sought it not:
Wouldst thou admit for his contempt of thee
That proud excuse? yet him not thy election,
But natural necessity begot. 765
God made thee' of choice his own, and of his own
To serve him; thy reward was of his grace,
Thy punishment then justly' is at his will.
Be' it so, for I submit; his doom is fair,
That dust I am, and shall to dust return: 770
O welcome hour whenever! why delays
His hand to execute what his decree

Fix'd on this day ? why do I overlive,
Why am I mock'd with death, and lengthen'd out
To deathless pain ? how gladly would I meet 775
Mortality my sentence, and be earth
Insensible ! how glad would lay me down
As in my mother's lap ? there I should rest
And sleep secure ; his dreadful voice no more
Would thunder in my ears, no fear of worse 780
To me and to my offspring would torment me
With cruel expectation. Yet one doubt
Pursues me still, lest all I cannot die,
Lest that pure breath of life, the spi'rit of Man
Which God inspir'd, cannot together perish 785
With this corporeal clod ; then in the grave,
Or in some other dismal place, who knows
But I shall die a living death ? O thought
Horrid, if true ! yet why ? it was but breath
Of life that sinn'd ; what dies but what had life 790
And sin ? the body properly hath neither.
All of me then shall die : let this appease
The doubt, since human reach no further knows.
For though the Lord of all be infinite,
Is his wrath also ? be it, Man is not so, 795
But mortal doom'd. How can he exercise
Wrath without end on Man whom death must end ?
Can he make deathless death ? that were to make
Strange contradiction, which to God himself
Impossible is held, as argument 800
Of weakness, not of pow'r. Will he draw out,
For anger's sake, finite to infinite

In punish'd Man, to satisfy his rigor
Satisfy'd never ? that were to extend
His sentence beyond dust and nature's law, 805
By which all causes else according still
To the reception of their matter act,
Not to th' extent of their own sphere. But say
That death be not one stroke, as I suppos'd,
Bereaving sense, but endless misery 810
From this day onward, which I feel begun
Both in me, and without me, and so last
To perpetuity ; Ay me, that fear
Comes thund'ring back with dreadful revolution
On my defenseless head ; both Death and I 815
Are found eternal, and incorporate both,
Nor I on my part single, in me all
Posterity stands curs'd : Fair patrimony
That I must leave ye, Sons ; O were I able
To waste it all myself, and leave ye none ! 820
So disinherited how would you bless
Me now your curse ! Ah, why should all mankind
For one man's fault thus guiltless be condemn'd,
If guiltless ? But from me what can proceed,
But all corrupt, both mind and will deprav'd 825
Not to do only, but to will the same
With me ? how can they then acquitted stand
In sight of God ? Him after all disputes
Forc'd I absolve : all my evasions vain,
And reasonings, though through mazes, lead me still
But to my own conviction : first and last
On me, me only, as the source and spring

Of all corruption, all the blame lights due ;
So might the wrath. Fond wish ! couldst thou support
That burden heavier than the earth to bear, 835
Than all the world much heavier, though divided
With that bad Woman ? Thus what thou desir'st
And what thou fear'st, alike destroys all hope
Of refuge, and concludes thee miserable
Beyond all past example and future, 840
To Satan only like both crime and doom.

O Conscience, into what abyfs of fears
And horrors hast thou driv'n me ; out of which
I find no way, from deep to deeper plung'd !

Thus Adam to himself lamented loud 845
Through the still night, not now, as ere Man fell,
Wholesome and cool, and mild, but with black air
Accompanied, with damps and dreadful gloom,
Which to his evil conscience represented
All things with double terror : on the ground 850
Outstretch'd he lay, on the cold ground, and oft
Curs'd his creation, death as oft accus'd
Of tardy execution, since denounc'd

The day of his offense. Why comes not death,
Said he, with one thrice acceptable stroke 855
To end me ? shall truth fail to keep her word,
Justice divine not hasten to be just ?

But death comes not at call, justice divine
Mends not her slowest pace for prayers or cries.
O woods, O fountains, hillocks, dales and bowers, 860
With other echo late I taught your shades
To answer, and resound far other song.

Whom

Whom thus afflicted when sad Eve beheld,
 Desolate where she sat, approaching nigh,
 Soft words to his fierce passion she assay'd : 865
 But her with stern regard he thus repell'd.

Out of my sight, thou Serpent ; that name best
 Befits thee with him leagu'd, thyself as false
 And hateful ; nothing wants, but that thy shape,
 Like his, and color serpentine, may show 870
 Thy inward fraud, to warn all creatures from thee
 Henceforth ; lest that too heav'nly form, pretended
 To hellish falshood, snare them. But for thee
 I had persisted happy', had not thy pride
 And wand'ring vanity, when least was safe, 875
 Rejected my forewarning, and disdain'd
 Not to be trusted, longing to be seen
 Though by the Dev'il himself, him overweening
 To over-reach, but with the serpent meeting
 Fool'd and beguil'd, by him thou, I by thee, 880
 To trust thee from my side, imagin'd wise,
 Constant, mature, proof against all assaults,
 And understood not all was but a show
 Rather than solid virtue', all but a rib
 Crooked by nature, bent, as now appears, 885
 More to the part sinister, from me drawn,
 Well if thrown out, as supernumerary
 'To my just number found. O why did God,
 Creator wise, that peopled highest Heaven
 With Spirits masculine, create at last 890
 This novelty on earth, this fair defect
 Of nature, and not fill the world at once

With Men as Angels without feminine,
Or find some other way to generate
Mankind? this mischief had not then befall'n, 895
And more that shall befall, innumerable
Disturbances on earth through female snares,
And strait conjunction with this sex: for either
He never shall find out fit mate, but such
As some misfortune brings him, or mistake; 900
Or whom he wishes most shall seldom gain
Through her perverseness, but shall see her gain'd
By a far worse, or, if she love, withheld
By parents; or his happiest choice too late
Shall meet, already link'd and wedlock-bound 905
To a fell adversary, his hate or shame:
Which infinite calamity shall cause
To human life, and household peace confound.

He added not, and from her turn'd; but Eve
Not so repuls'd, with tears that ceas'd not flowing, 910
And tresses all disorder'd, at his feet
Fell humble, and embracing them, besought
His peace, and thus proceeded in her plaint.

Forfake me not thus, Adam: witness Heaven
What love sincere, and reverence in my heart 915
I bear thee, and unweeting have offended,
Unhappily deceiv'd; thy suppliant
I beg, and clasp thy knees; bereave me not,
Whereon I live, thy gentle looks, thy aid,
Thy counsel in this uttermost distress, 920
My only strength and stay: forlorn of thee,
Whither shall I betake me, where subsist?

While

While yet we live, scarce one short hour perhaps,
 Between us two let there be peace, both joining,
 As join'd in injuries, one enmity 925
 Against a foe by doom express assign'd us,
 That cruel Serpent : On me exercise not
 Thy hatred for this misery befall'n,
 On me already lost, me than thyself
 More miserable ; both have sinn'd, but thou 930
 Against God only', I against God and thee,
 And to the place of judgment will return,
 There with my cries importune Heav'n, that all
 The sentence from thy head remov'd may light
 On me, sole cause to thee of all this woe, 935
 Me, me only, just object of his ire.

She ended weeping, and her lowly plight,
 Immoveable till peace obtain'd from fault
 Acknowledg'd and deplor'd, in Adam wrought
 Commiseration ; soon his heart relented 940
 Tow'ards her, his life so late and sole delight,
 Now at his feet submissive in distress,
 Creature so fair his reconciliation seeking,
 His counsel, whom she had displeas'd, his aid ;
 As one disarm'd, his anger all he lost, 945
 And thus with peaceful words uprais'd her soon.

Unwary', and too desirous, as before,
 So now of what thou know'st not, who desir'st
 The punishment all on thyself ; alas,
 Bear thine own first, ill able to sustain 950
 His full wrath, whose thou feel'st as yet least part,
 And my displeasure bear'st so ill. If prayers

Could

Could alter high decrees, I to that place
Would speed before thee, and be louder heard,
That on my head all might be visited, 955
Thy frailty and infirmer sex forgiven,
'To me committed and by me expos'd.

But rise, let us no more contend, nor blame
Each other, blam'd enough elsewhere, but strive
In offices of love, how we may lighten 960
Each other's burden, in our share of woe ;
Since this day's death denounc'd, if ought I see,
Will prove no sudden, but a slow-pac'd evil,
A long day's dying to augment our pain,
And to our feed (O hapless feed !) deriv'd. 965

To whom thus Eve, recovering heart, reply'd.
Adam, by sad experiment I know
How little weight my words with thee can find,
Found so erroneous, thence by just event
Found so unfortunate ; nevertheless, 970
Restor'd by thee, vile as I am, to place
Of new acceptance, hopeful to regain
Thy love, the sole contentment of my heart
Living or dying, from thee I will not hide
What thoughts in my unquiet breast are risen, 975
Tending to some relief of our extremes,
Or end, though sharp and sad, yet tolerable,
As in our evils, and of easier choice.

If care of our descent perplex us most,
Which must be born to certain woe, devour'd 980
By Death at last ; and miserable it is

To

To be to others cause of misery,
 Our own begotten, and of our loins to bring
 Into this cursed world a woful race,
 That after wretched life must be at last 985
 Food for so foul a monster ; in thy power
 It lies, yet ere conception to prevent
 The race unblest, to be'ing yet unbegot.
 Childless thou art, childless remain : so Death
 Shall be deceiv'd his glut, and with us two 990
 Be forc'd to satisfy his ravenous maw.
 But if thou judge it hard and difficult,
 Conversing, looking, loving, to abstain
 From love's due rites, nuptial embraces sweet,
 And with desire to languish without hope, 995
 Before the present object languishing
 With like desire, which would be misery
 And torment less than none of what we dread ;
 Then both ourselves and seed at once to free
 From what we fear from both, let us make short, 1000
 Let us seek Death, or, he not found, supply
 With our own hands his office on ourselves :
 Why stand we longer shivering under fears,
 'That show no end but death, and have the power,
 Of many ways to die the shortest choosing, 1005
 Destruction with destruction to destroy ?

She ended here, or vehement despair
 Broke off the rest ; so much of death her thoughts
 Had entertain'd, as dy'd her cheeks with pale.
 But Adam with such counsel nothing sway'd 1010
 To

To better hopes his more attentive mind
Lab'ring had rais'd, and thus to Eve reply'd.

Eve, thy contempt of life and pleasure seems
To argue in thee something more sublime
And excellent than what thy mind contemns; 1015
But self-destruction therefore sought, refutes
That excellence thought in thee, and implies,
Not thy contempt, but anguish and regret
For loss of life and pleasure overlov'd.

Or if thou covet death, as utmost end 1020
Of misery, so thinking to evade
The penalty pronounc'd, doubt not but God

Hath wiselier arm'd his vengeful ire than so
To be forestall'd; much more I fear lest death
So snatch'd will not exempt us from the pain 1025

We are by doom to pay; rather such acts
Of contumacy will provoke the Highest
To make death in us live: Then let us seek
Some safer resolution, which methinks

I have in view, calling to mind with heed 1030
Part of our sentence, that thy seed shall bruise

The Serpent's head; piteous amends, unless
Be meant, whom I conjecture, our grand foe
Satan, who in the serpent hath contriv'd
Against us this deceit: to crush his head 1035

Would be revenge indeed; which will be lost
By death brought on ourselves, or childless days
Resolv'd as thou proposest; so our foe

Shall 'scape his punishment ordain'd, and we

Instead

Instead shall double ours upon our heads. 1040
No more be mention'd then of violence
Against ourselves, and wilful barrenness,
That cuts us off from hope, and favors only
Rancor and pride, impatience and despite,
Reluctance against God and his just yoke 1045
Laid on our necks. Remember with what mild
And gracious temper he both heard and judg'd
Without wrath or reviling; we expected
Immediate dissolution, which we thought
Was meant by death that day, when lo, to thee 1050
Pains only in child-bearing were foretold,
And bringing forth, soon recompens'd with joy,
Fruit of thy womb: on me the curse aslope
Glanc'd on the ground; with labor I must earn
My bread; what harm? Idleness had been worse; 1055
My labor will sustain me; and lest cold
Or heat should injure us, his timely care
Hath unbefought provided, and his hands
Cloth'd us unworthy, pitying while he judg'd;
How much more, if we pray him, will his ear 1060
Be open, and his heart to pity' incline,
And teach us further by what means to shun
Th' inclement seasons, rain, ice, hail, and snow?
Which now the sky with various face begins
To show us in this mountain, while the winds 1065
Blow moist and keen, shattering the graceful locks
Of those fair spreading trees; which bids us seek
Some better shroud, some better warmth to cherish
Our

Our limbs benumm'd, ere this diurnal star
Leave cold the night, how we his gather'd beams 1070
Reflected, may with matter fere foment
Or by collision of two bodies grind
The air attrite to fire, as late the clouds
Jostling or push'd with winds rude in their shock
Tine the slant lightning, whose thwart flame driv'n down
Kindles the gummy bark of fir or pine,
And sends a comfortable heat from far,
Which might supply the sun : such fire to use,
And what may else be remedy or cure
To evils which our own misdeeds have wrought, 1080
He will instruct us praying, and of grace
Beseeching him, so as we need not fear
To pass commodiously this life, sustain'd
By him with many comforts, till we end
In dust, our final rest and native home. 1085
What better can we do, than to the place
Repairing where he judg'd us, prostrate fall
Before him reverent, and there confess
Humbly our faults, and pardon beg, with tears
Watering the ground, and with our sighs the air 1090
Frequenting, sent from hearts contrite, in sign
Of sorrow' unfeign'd, and humiliation meek ?
Undoubtedly he will relent and turn
From his displeasure ; in whose look serene,
When angry most he seem'd and most severe, 1095
What else but favor, grace, and mercy shone ?

So spake our father penitent, nor Eve
Felt less remorse : they forthwith to the place
Repairing where he judg'd them, prostrate fell
Before him reverent, and both confess'd 1100
Humbly their faults, and pardon begg'd, with tears
Watering the ground, and with their sighs the air
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THE END OF THE TENTH BOOK.

THE
ELEVENTH BOOK
OF
PARADISE LOST.

T H E A R G U M E N T.

The Son of God presents to his Father the prayers of our first parents now repenting, and intercedes for them: God accepts them, but declares that they must no longer abide in Paradise; sends Michael with a band of Cherubim to dispossess them; but first to reveal to Adam future things: Michael's coming down. Adam shows to Eve certain ominous signs; he discerns Michael's approach, goes out to meet him; the Angel denounces their departure. Eve's Lamentation. Adam pleads, but submits: The Angel leads him up to a high hill, sets before him in vision what shall happen till the flood.

P A R A D I S E L O S T.

B O O K X I.

THUS they in lowliest plight repentant stood
 Praying, for from the mercy-seat above
 Prevenient grace descending had remov'd
 The stony from their hearts, and made new flesh
 Regenerate grow instead, that sighs now breath'd 5
 Unutterable, which the Spi'rit of prayer
 Inspir'd, and wing'd for Heaven with speedier flight
 Than loudest oratory : yet their port
 Not of mean suitors, nor important less
 Seem'd their petition, than when th' ancient pair 10
 In fables old, less ancient yet than these,
 Deucalion and chaste Pyrrha, to restore
 The race of mankind drown'd, before the shrine
 Of Themis stood devout. To Heav'n their prayers
 Flew up, nor miss'd the way, by envious winds 15
 Blown vagabond or frustrate : in they pass'd
 Dimensionless through heav'nly doors ; then clad
 With incense, where the golden altar fum'd,
 By their great intercessor, came in sight
 Before the Father's throne : them the glad Son 20
 Presenting, thus to intercede began.

See, Father, what first fruits on earth are sprung

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From thy implanted grace in Man, these sighs
And pray'rs, which in this golden censer, mix'd
With incense, I thy priest before thee bring ; 25
Fruits of more pleasing favor from thy seed
Sown with contrition in his heart, than those
Which his own hand manuring all the trees
Of Paradise could have produc'd, ere fall'n
From innocence. Now therefore bend thine ear 30
To supplication, hear his sighs though mute ;
Unskilful with what words to pray, let me
Interpret for him, me his advocate
And propitiation ; all his works on me
Good or not good ingraft, my merit those 35
Shall perfect, and for these my death shall pay.
Accept me, and in me from these receive
The smell of peace tow'ard mankind ; let him live
Before thee reconcil'd, at least his days
Number'd, though sad, till death, his doom, (which I
To mitigate thus plead, not to reverse)
To better life shall yield him, where with me
All my redeem'd may dwell in joy and bliss,
Made one with me as I with thee am one.

To whom the Father, without cloud, serene. 45
All thy request for Man, accepted Son,
Obtain ; all thy request was my decree :
But longer in that Paradise to dwell,
The law I gave to nature him forbids :
Those pure immortal elements that know 50
No gross, no unharmonious mixture foul,
Eject him tainted now, and purge him off

As a distemper, gross to air as gross,
And mortal food, as may dispose him best
For dissolution wrought by sin, that first
Distemper'd all things, and of incorrupt
Corrupted. I at first with two fair gifts
Created him endow'd, with happiness
And immortality: that fondly lost,
This other serv'd but to eternize woe;
Till I provided death; so death becomes
His final remedy, and after life
Try'd in sharp tribulation, and refin'd
By faith and faithful works, to second life,
Wak'd in the renovation of the just,
Resigns him up with Heav'n and Earth renew'd.
But let us call to synod all the Blest [hide
Through Heav'n's wide bounds; from them I will not
My judgments, how with Mankind I proceed,
As how with peccant Angels late they saw,
And in their state, though firm, stood more confirm'd.
He ended, and the Son gave signal high
To the bright minister that watch'd; he blew
His trumpet, heard in Oreb since perhaps
When God descended, and perhaps once more
To sound at general doom. Th' angelic blast
Fill'd all the regions: from their blissful bowers
Of amarantin shade, fountain or spring,
By the waters of life, where'er they sat
In fellowships of joy, the sons of light
Hasted, resorting to the summons high,
And took their seats; till from his throne supreme

Th' Almighty thus pronounc'd his fovran will.

O Sons, like one of us Man is become
To know both good and evil, since his taste 85
Of that defended fruit; but let him boast
His knowledge of good lost, and evil got,
Happier, had it suffic'd him to have known
Good by itself, and evil not at all.

He sorrows now, repents, and prays contrite, 90
My motions in him; longer than they move,
His heart I know, how variable and vain
Self-left. Lest therefore his now bolder hand
Reach also of the tree of life, and eat,
And live for ever, dream at least to live 95
For ever, to remove him I decree,
And send him from the garden forth to till
The ground whence he was taken, fitter soil.

Michael, this my behest have thou in charge,
Take to thee from among the Cherubim 100
Thy choice of flaming warriors, lest the Fiend,
Or in behalf of Man, or to invade
Vacant possession, some new trouble raise:
Haste thee, and from the Paradise of God
Without remorse drive out the sinful pair, 105
From hallow'd ground th' unholy, and denounce
'To them and to their progeny from thence
Perpetual banishment. Yet lest they faint
At the sad sentence rigorously urg'd,
For I behold them soften'd and with tears 110
Bewailing their excess, all terror hide.
If patiently thy bidding they obey,

Dismiss

Dismiss them not disconsolate ; reveal
To Adam what shall come in future days,
As I shall thee inlighten ; intermix 115
My covenant in the Woman's seed renew'd ;
So send them forth, though sorrowing, yet in peace :
And on the east side of the garden place,
Where entrance up from Eden easiest climbs,
Cherubic watch, and of a sword the flame 120
Wide-waving, all approach far off to fright,
And guard all passage to the tree of life :
Lest Paradise a receptacle prove
To Spirits foul, and all my trees their prey,
With whose stol'n fruit Man once more to delude. 125
He ceas'd ; and th' archangelic Pow'r prepar'd
For swift descent, with him the cohort bright
Of watchful Cherubim ; four faces each
Had, like a double Janus, all their shape
Spangled with eyes, more numerous than those 130
Of Argus, and more wakeful than to drowse,
Charm'd with Arcadian pipe, the past'ral reed
Of Hermes, or his opiate rod. Mean while
To resalute the world with sacred light
Leucothea wak'd, and with fresh dews imbalm'd 135
The earth, when Adam and first matron Eve
Had ended now their orisons, and found
Strength added from above, new hope to spring
Out of despair, joy, but with fear yet link'd ;
Which thus to Eve his welcome words renew'd. 140
Eve, easily may faith admit, that all
The good which we enjoy, from Heav'n descends ;
But

But that from us ought should ascend to Heaven
 So prevalent as to concern the mind
 Of God high-blest, or to incline his will, 145
 Hard to belief may seem; yet this will prayer
 Or one short sigh of human breath, upborne
 Ev'n to the seat of God. For since I sought
 By pray'r th' offended Deity to' appease,
 Kneel'd and before him humbled all my heart, 150
 Methought I saw him placable and mild,
 Bending his ear; persuasion in me grew
 That I was heard with favor; peace return'd
 Home to my breast, and to my memory
 His promise, that thy seed shall bruise our foe; 155
 Which then not minded in dismay, yet now
 Assures me that the bitterness of death
 Is past, and we shall live. Whence hail to thee,
 Eve rightly call'd, mother of all mankind,
 Mother of all things living, since by thee 160
 Man is to live, and all things live for Man.

To whom thus Eve with sad demeanour meek.
 Ill worthy I such title should belong
 'To me transgressor, who for thee ordain'd
 A help, became thy snare; to me reproach 165
 Rather belongs, distrust, and all dispraise:
 But infinite in pardon was my judge,
 That I, who first brought death on all, am grac'd
 The source of life; next favourable thou,
 Who highly thus to' intitle me vouchsaf't, 170
 Far other name deserving. But the field
 To labor calls us now with sweat impos'd,

Though

Though after sleepless night ; for see the morn,
 All unconcern'd with our unrest, begins
 Her rosy progress smiling ; let us forth, 175
 I never from thy side henceforth to stray,
 Where'er our day's work lies, though now injoin'd
 Laborious, till day droop ; while here we dwell,
 What can be toilsome in these pleasant walks ?
 Here let us live, though in fall'n state, content. 180

So spake, so wish'd much-humbled Eve, but fate
 Subscrib'd not ; Nature first gave signs, impress'd
 On bird, beast, air, suddenly eclips'd
 After short blush of morn ; nigh in her sight
 The bird of Jove, stoop'd from his aery tour, 185
 Two birds of gayest plume before him drove ;
 Down from a hill the beast that reigns in woods,
 First hunter then, pursu'd a gentle brace,
 Goodliest of all the forest, hart and hind ;
 Direct to th' eastern gate was bent their flight. 190
 Adam observ'd, and with his eye the chase
 Pursuing, not unmov'd to Eve thus spake.

O Eve, some further change awaits us nigh,
 Which Heav'n by these mute signs in nature shows,
 Forerunners of his purpose, or to warn 195
 Us haply too secure of our discharge
 From penalty, because from death releas'd
 Some days ; how long, and what till then our life,
 Who knows, or more than this, that we are dust,
 And thither must return and be no more ? 200
 Why else this double object in our sight
 Of flight pursu'd in th' air, and o'er the ground,

One way the self-same hour? why in the east
 Darknes ere day's mid-course, and morning light
 More orient in yon western cloud, that draws 205
 O'er the blue firmament a radiant white,
 And slow descends, with something heav'nly fraught?

He err'd not, for by this the heav'nly bands
 Down from a sky of jasper lighted now
 In Paradise, and on a hill made halt, 210
 A glorious apparition, had not doubt
 And carnal fear that day dimm'd Adam's eye.
 Not that more glorious, when the Angels met
 Jacob in Mahanaim, where he saw
 The field pavilion'd with his guardians bright; 215
 Nor that which on the flaming mount appear'd
 In Dothan, cover'd with a camp of fire,
 Against the Syrian king, who to surprise
 One man, assassin like, had levied war,
 War unproclam'd. The princely Hierarch 220
 In their bright stand there left his Pow'rs to seize
 Possession of the garden; he alone,
 To find where Adam shelter'd, took his way,
 Not unperceiv'd of Adam, who to Eve,
 While the great visitant approach'd, thus spake. 225

Eve, now expect great tidings, which perhaps
 Of us will soon determin, or impose
 New laws to be observ'd; for I descry
 From yonder blazing cloud that veils the hill
 One of the heav'nly host, and by his gait 230
 None of the meanest, some great Potentate
 Or of the Thrones above, such majesty

Invests him coming ; yet not terrible
That I should fear, nor sociably mild,
As Raphael, that I should much confide, 235
But solemn and sublime, whom not to' offend,
With reverence I must meet, and thou retire.

He ended ; and th' Arch-Angel soon drew nigh,
Not in his shape celestial, but as man
Clad to meet man ; over his lucid arms 240
A military vest of purple flow'd,
Livelier than Melibœan, or the grain
Of Sarra, worn by kings and heroes old
In time of truce ; Iris had dipt the woof ;
His starry helm unbuckled show'd him prime 245
In manhood where youth ended ; by his side
As in a glist'ring zodiac hung the sword,
Satan's dire dread, and in his hand the spear.
Adam bow'd low ; he kingly from his state
Inclin'd not, but his coming thus declar'd. 250

Adam, Heav'n's high behest no preface needs :
Sufficient that thy pray'rs are heard, and Death,
Then due by sentence when thou didst transgress,
Defeated of his seizure many days
Giv'n thee of grace, wherein thou may'st repent, 255
And one bad act with many deeds well done
Mayst cover : well may then thy Lord appeas'd
Redeem thee quite from Death's rapacious clame ;
But longer in this Paradise to dwell
Permits not ; to remove thee I am come, 260
And send thee from the garden forth to till
The ground whence thou wast taken, fitter soil.

He

He added not, for Adam at the news
Heart-struck with chilling gripe of sorrow stood,
That all his senses bound; Eve, who unseen 265
Yet all had heard, with audible lament
Discover'd soon the place of her retire.

O unexpected stroke, worse than of Death!
Must I thus leave thee, Paradise? thus leave
Thee, native soil, these happy walks and shades, 270
Fit haunt of Gods? where I had hope to spend,
Quiet though sad, the respite of that day
That must be mortal to us both. O flowers,
That never will in other climate grow,
My early visitation, and my last 275
At even, which I bred up with tender hand
From the first opening bud, and gave you names,
Who now shall rear you to the sun, or rank
Your tribes, and water from th' ambrosial fount?
Thee lastly, nuptial bow'r, by me adorn'd 280
With what to sight or smell was sweet, from thee
How shall I part, and whither wander down
Into a lower world, to this obscure
And wild? how shall we breathe in other air
Less pure, accusom'd to immortal fruits? 285

Whom thus the Angel interrupted mild.
Lament not, Eve, but patiently resign
What justly thou hast lost; nor set thy heart,
Thus over-fond, on that which is not thine.
Thy going is not lonely; with thee goes 290
Thy husband; him to follow thou art bound;
Where he abides, think there thy native soil.

Adam

Adam by this from the cold sudden damp
Recovering, and his scatter'd spi'rits return'd,
To Michael thus his humble words address'd. 295

Celestial, whether among the Thrones, or nam'd
Of them the high'est, for such of shape may seem
Prince above princes, gently hast thou told
Thy message, which might else in telling wound,
And in performing end us ; what besides 300
Of sorrow and dejection and despair

Our frailty can sustain, thy tidings bring,
Departure from this happy place, our sweet
Recess, and only consolation left
Familiar to our eyes, all places else 305
Inhospitable' appear and desolate,

Nor knowing us nor known : and if by prayer
Incessant I could hope to change the will
Of him who all things can, I would not cease
To weary him with my assiduous cries : 310

But pray'r against his absolute decree
No more avails than breath against the wind,
Blown stifling back on him that breathes it forth :
Therefore to his great bidding I submit.

This most afflicts me, that departing hence, 315
As from his face I shall be hid, depriv'd

His blessed count'nance ; here I could frequent
With worship place by place where he vouchsaf'd
Presence divine, and to my sons relate,

On this mount he appear'd, under this tree 320
Stood visible, among these pines his voice

I heard, here with him at this fountain talk'd :

So

So many grateful altars I would rear
 Of grassy turf, and pile up every stone
 Of lustre from the brook, in memory, 325
 Or monument to ages, and thereon
 Offer sweet-smelling gums and fruits and flowers:
 In yonder nether world where shall I seek
 His bright appearances, or foot-step trace?
 For though I fled him angry, yet, recall'd 330
 To life prolong'd and promis'd race, I now
 Gladly behold though but his utmost skirts
 Of glory, and far off his steps adore.

To whom thus Michael with regard benign.
 Adam, thou know'st Heav'n his, and all the Earth,
 Not this rock only; his omnipresence fills
 Land, sea, and air, and every kind that lives,
 Fomented by his virtual power and warm'd:
 All th' earth he gave thee to possess and rule,
 No despicable gift; surmise not then 340
 His presence to these narrow bounds confin'd
 Of Paradise or Eden: this had been
 Perhaps thy capital seat, from whence had spread
 All generations, and had hither come
 From all the ends of th' earth, to celebrate 345
 And reverence thee their great progenitor.
 But this præminence thou' hast lost, brought down
 To dwell on even ground now with thy sons:
 Yet doubt not but in valley and in plain
 God is as here, and will be found alike 350
 Present, and of his presence many a sign
 Still following thee, still compassing thee round

With

With goodness and paternal love, his face
Express, and of his steps the track divine.
Which that thou may'st believe, and be confirm'd 355
Ere thou from hence depart, know I am sent
To show thee what shall come in future days
To thee and to thy offspring; good with bad
Expect to hear, supernal grace contending
With sinfulness of men; thereby to learn 360
True patience, and to temper joy with fear
And pious sorrow, equally inur'd
By moderation either state to bear,
Prosperous or adverse: so shalt thou lead
Safest thy life, and best prepar'd indure 365
Thy mortal passage when it comes. Ascend
This hill; let Eve (for I have drench'd her eyes)
Here sleep below, while thou to foresight wak'st;
As once thou slept'st, while she to life was form'd.
To whom thus Adam gratefully reply'd. 370
Ascend, I follow thee, safe Guide, the path
'Thou lead'st me', and to the hand of Heav'n submit,
However chast'ning, to the evil turn
My obvious breast, arming to overcome
By suffering, and earn rest from labor won, 375
If so I may attain. So both ascend
In the visions of God: It was a hill
Of Paradise the highest, from whose top
The hemisphere of earth in clearest ken
Stretch'd out to th' amplest reach of prospect lay. 380
Not high'er that hill nor wider looking round,
Whereon for different cause the Tempter set
VOL. XI. H Our

Our second Adam in the wilderness,
 To shew him all earth's kingdoms and their glory.
 His eye might there command wherever stood 385
 City of old or modern fame, the seat
 Of mightiest empire, from the destin'd walls
 Of Cambalu, seat of Cathaian Can,
 And Samarchand by Oxus, Temir's throne,
 To Paquin of Sinæan kings, and thence 390
 To Agra and Lahor of great Mogul
 Down to the golden Chersonese, or where
 The Persian in Ecbatan sat, or since
 In Hispahan, or where the Russian Ksar
 In Mosco, or the Sultan in Bizance, 395
 Turchestan-born; nor could his eye not ken
 Th' empire of Negus to his utmost port
 Ercoco, and the less maritim kings
 Mombaza, and Quiloa, and Melind,
 And Sofala thought Ophir, to the realm 400
 Of Congo, and Angola farthest south;
 Or thence from Niger flood to Atlas mount
 The kingdoms of Almanzor, Fez and Suz,
 Marocco and Algiers, and Tremisen;
 On Europe thence, and where Rome was to sway 405
 The world: in spi'rit perhaps he also saw
 Rich Mexico the seat of Montezume,
 And Cusco in Peru, the richer seat
 Of Atabalipa, and yet unspoil'd
 Guiana, whose great city Geryon's sons 410
 Call El Dorado; but to nobler fights
 Michael from Adam's eyes the film remov'd,

Which

Which that false fruit that promis'd clearer sight
Had bred; then purg'd with euphrasy and rue
The visual nerve, for he had much to see; 415
And from the well of life three drops infill'd.
So deep the power of these ingredients pierc'd,
E'en to th' inmost seat of mental fight,
That Adam now enforc'd to close his eyes,
Sunk down, and all his spirits become intranc'd; 420
But him the gentle Angel by the hand
Soon rais'd, and his attention thus recall'd.

Adam, now ope thine eyes, and first behold
Th' effects which thy original crime hath wrought
In some to spring from thee, who never touch'd 425
Th' excepted tree, nor with the snake conspir'd,
Nor sinn'd thy sin, yet from that sin derive
Corruption to bring forth more violent deeds.

His eyes he open'd, and beheld a field,
Part arable and tilth, whereon were sheaves 430
New reap'd, the other part sheep-walks and folds;
I' th' midst an altar as the land-mark stood,
Rustic, of grassy ford; thither anon
A sweaty reaper from his tillage brought
First fruits, the green ear, and the yellow sheaf, 435
Uncull'd, as came to hand; a shepherd next
More meek came with the firstlings of his flock
Choicest and best; then sacrificing, laid
The inwards and their fat, with incense strow'd,
On the cleft wood, and all due rites perform'd. 440
His offering soon propitious fire from Heaven
Consum'd with nimble glance, and grateful steam;

The other's not, for his was not sincere ;
 Whereat he inly rag'd, and as they talk'd,
 Smote him into the midriff with a stone
 That beat out life ; he fell, and deadly pale
 Groan'd out his soul with gushing blood effus'd.
 Much at that sight was Adam in his heart
 Dismay'd, and thus in haste to th' Angel cry'd.

445

O Teacher, some great mischief hath befall'n
 To that meek man, who well had sacrific'd ;
 Is piety thus and pure devotion paid ?

450

T' whom Michael thus, he also mov'd, reply'd.
 These two are brethren, Adam, and to come
 Out of thy loins ; th' unjust the just hath slain,
 For envy that his brother's offering found
 From Heav'n acceptance ; but the bloody fact
 Will be aveng'd, and th' other's faith approv'd
 Lose no reward, though here thou see him die,
 Rolling in dust and gore. To which our fire.

455

460

Alas, both for the deed and for the cause !
 But have I now seen Death ? Is this the way
 I must return to native dust ? O sight
 Of terror, foul and ugly to behold,
 Horrid to think, how horrible to feel !

465

To whom thus Michaël. Death thou hast seen
 In his first shape on man ; but many shapes
 Of Death, and many are the ways that lead
 To his grim cave, all dismal ; yet to sense
 More terrible at th' entrance than within.
 Some, as thou saw'st, by violent stroke shall die,
 By fire, flood, famin, by intemp'rance more

470

In

In meats and drinks, which on the earth shall bring
Diseases dire, of which a monstrous crew
Before thee shall appear; that thou mayst know 475
What misery th' inabstinence of Eve
Shall bring on men. Immediately a place
Before his eyes appear'd, sad, noisome, dark,
A lazarus-house it seem'd, wherein were laid
Numbers of all diseases'd, all maladies 480
Of ghastly spasm, or racking torture, qualms
Of heart-sick agony, all feverous kinds,
Convulsions, epilepsies, fierce catarrhs,
Intestine stone and ulcer, colic pangs,
Demoniac phrenzy, moaping melancholy, 485
And moon-struck madness, pining atrophy,
Marasmus, and wide-wasting pestilence,
Dropries, and asthmas, and joint-racking rheums.
Dire was the tossing, deep the groans; Despair
Tended the sick busiest from couch to couch; 490
And over them triumphant Death his dart
Shook, but delay'd to strike, though oft invoc'd
With vows, as their chief good, and final hope.
Sight so deform what heart of rock could long
Dry-ey'd behold? Adam could not, but wept, 495
Though not of woman born; compassion quell'd
His best of man, and gave him up to tears
A space, till firmer thoughts restrain'd excess;
And scarce recovering words his plaint renew'd.
O miserable mankind, to what fall 500
Degraded, to what wretched state reserv'd!
Better end here unborn. Why is life given

To be thus wrested from us ? rather why
 Obtruded on us thus ? who if we knew
 What we receive, would either not accept 505
 Life offer'd, or soon beg to lay it down,
 Glad to be so dismiss'd in peace. Can thus
 Th' image of God in man created once
 So goodly and erect, though faulty since,
 To such unsightly sufferings be debas'd 510
 Under inhuman pains ? Why should not man,
 Retaining still divine similitude
 In part, from such deformities be free,
 And for his Maker's image sake exempt ?
 Their Maker's image, answer'd Michael, then 515
 Forsook them, when themselves they vilify'd
 To serve ungovern'd appetite, and took
 His image whom they serv'd, a brutish vice,
 Inductive mainly to the sin of Eve.
 Therefore so abject is their punishment, 520
 Disfiguring not God's likeness, but their own,
 Or if his likeness, by themselves defac'd,
 While they pervert pure nature's healthful rules
 To loathsome sickness, worthily, since they
 God's image did not reverence in themselves. 525
 I yield it just, said Adam, and submit.
 But is there yet no other way, besides
 These painful passages, how we may come
 To death, and mix with our connatural dust ?
 There is, said Michael, if thou well observe 530
 The rule of not too much, by temp'rance taught,
 In what thou eat'st and drink'st, seeking from thence

Due

Due nourishment, not gluttonous delight,
Till many years over thy head return :
So may'st thou live, till like ripe fruit thou drop 535
Into thy mother's lap, or be with ease
Gather'd, not harshly pluck'd, for death mature :
This is old age ; but then thou must outlive
Thy youth, thy strength, thy beauty, which will change
To wither'd, weak, and gray ; thy senses then 540
Obtuse, all taste of pleasure must forgo,
To what thou hast ; and for the air of youth,
Hopeful and chearful, in thy blood will reign
A melancholy damp of cold and dry
To weigh thy spirits down, and last consume 545
The balm of life. To whom our ancestor.

Henceforth I fly not death, nor would prolong
Life much, bent rather how I may be quit
Fairest and easiest of this cumbrous charge,
Which I must keep till my appointed day 550
Of rendring up, and patiently attend
My dissolution. - Michaël reply'd.

Nor love thy life, nor hate ; but what thou liv'st
Live well, how long or short permit to Heaven :
And now prepare thee for another fight. 555

He look'd, and saw a spacious plain, whereon
Were tents of various hue ; by some were herds
Of cattel grazing ; others, whence the sound
Of instruments that made melodious chime
Was heard, of harp and organ ; and who mov'd 560
Their stops and chords was seen ; his volant touch
Instinct through all proportions low and high

Fled and pursu'd transverse the resonant fugue.
In other part stood one who at the forge
Lab'ring, two massy clods of ir'on and brass 565
Had melted, (whether found where casual fire
Had wasted woods on mountain or in vale,
Down to the veins of earth, thence gliding hot
To some cave's mouth, or whether wash'd by stream
From underground) the liquid ore he drain'd 570
Into fit molds prepar'd; from which he form'd
First his own tools; then, what might else be wrought
Fulfil or grav'n in metal. After these,
But on the hither side, a different sort
From the high neighb'ring hills, which was their seat,
Down to the plain descended: by their guise
Just men they seem'd, and all their study bent
To worship God aright, and know his works
Not hid, nor those things last which might preserve
Freedom and peace to men: they on the plain 580
Long had not walk'd, when from the tents behold
A bevy of fair women, richly gay
In gems and wanton drefs; to th' harp they sung
Soft amorous ditties, and in dance came on:
The men, though grave, ey'd them, and let their eyes
Rove without rein, till in the amorous net
Fast caught, they lik'd, and each his liking chose;
And now of love they treat, till th' evening star,
Love's harbinger, appear'd; then all in heat
They light the nuptial torch, and bid invoke 590
Hymen, then first to marriage rites invok'd:
With feast and music all the tents resound.

Such

Such happy interview and fair event
Of love and youth not lost, songs, garlands, flowers,
And charming symphonies, attach'd the heart 595
Of Adam soon inclin'd t' admit delight,
The bent of nature ; which he thus exprefs'd.

True opener of mine eyes, prime Angel blest,
Much better seems this vision, and more hope
Of peaceful days portends, than those two past ; 600
Those were of hate and death, or pain much worse,
Here nature seems fulfill'd in all her ends.

To whom thus Michael. Judge not what is best
By pleasure, though to nature seeming meet,
Created, as thou art, to nobler end 605
Holy and pure, conformity divine.

Those tents thou saw'st so pleasant, were the tents
Of wickedness, wherein shall dwell his race
Who slew his brother ; studious they appear
Of arts that polish life, inventors rare, 610
Unmindful of their Maker, though his Spirit
Taught them, but they his gifts acknowledg'd none.
Yet they a beauteous offspring shall beget ;

For that fair female troop thou saw'st, that seem'd
Of Goddesses, so blithe, so smooth, so gay, 615
Yet empty of all good wherein consists

Woman's domestic honor and chief praise ;
Bred only and completed to the taste
Of lustful appetite, to sing, to dance,
To dress, and troll the tongue, and roll the eye. 620

To these that sober race of men, whose lives
Religious titled them the sons of God,

Shall

Shall yield up all their virtue, all their fame
Ignobly, to the trains and to the smiles
Of these fair atheists, and now swim in joy, 625
Erelong to swim at large; and laugh, for which
The world erelong a world of tears must weep.

To whom thus Adam of short joy bereft.
O pity' and shame, that they who to live well
Enter'd so fair, should turn aside to tread 630
Paths indirect, or in the mid-way faint!
But still I see the tenor of Man's woe
Holds on the same, from Woman to begin.

From Man's effeminate slackness it begins,
Said th' Angel, who should better hold his place 635
By wisdom and superior gifts receiv'd.
But now prepare thee for another scene.

He look'd, and saw wide territory spread
Before him, towns, and rural works between,
Cities of men with lofty gates and towers, 640
Concourse in arms, fierce faces threatening war,
Giants of mighty bone, and bold emprise;
Part wield their arms, part curb the foaming steed,
Single or in array of battel rang'd
Both horse and foot, nor idly must'ring stood; 645
One way a band select from forage drives
A herd of beeves, fair oxen and fair kine
From a fat meadow ground; or fleecy flock,
Ewes and their bleating lambs over the plain,
Their booty; scarce with life the shepherds fly, 650
But call in aid, which makes a bloody fray;
With cruel torneament the squadrons join;

Where

Where cattel pastur'd late, now scatter'd lies
With carcasses and arms th' infanguin'd field
Deserted : Others to a city strong 655
Lay siege, incamp'd ; by battery, scale, and mine,
Assaulting ; others from the wall defend
With dart and javelin, stones and sulphurous fire ;
On each hand slaughter and gigantic deeds.
In other part the scepter'd heralds call 660
To council in the city gates : anon
Grey-headed men and grave, with warriors mix'd,
Assemble, and harangues are heard, but soon
In factious opposition, till at last
Of middle age one rising, eminent 665
In wise deport, spake much of right and wrong,
Of justice, of religion, truth and peace,
And judgment from above : him old and young
Exploded, and had seiz'd with violent hands,
Had not a cloud descending snatch'd him thence 670
Unseen amid the throng : so violence
Proceeded, and oppression, and sword-law
Through all the plain, and refuge none was found.
Adam was all in tears, and to his guide
Lamenting turn'd full sad ; O what are these, 675
Death's ministers, not men, who thus deal death
Inhumanly to men, and multiply
Ten thousand fold the sin of him who slew
His brother : for of whom such massacre
Make they but of their brethren, men of men ? 680
But who was that just man, whom had not Heaven
Rescued, had in his righteousness been lost ?

To

To whom thus Michael. These are the product
Of those ill-mated marriages thou saw'st;
Where good with bad were match'd, who of themselves
Abhor to join; and by imprudence mix'd,
Produce prodigious births of body' or mind.
Such were these giants, men of high renown;
For in those days might only shall be' admir'd,
And valor and heroic virtue call'd; 690
To overcome in battel, and subdue
Nations, and bring home spoils with infinite
Man-slaughter, shall be held the highest pitch
Of human glory, and for glory done
Of triumph, to be stil'd great conquerors, 695
Patrons of mankind, Gods, and sons of Gods,
Destroyers rightlier call'd and plagues of men.
Thus fame shall be achiev'd, renown on earth,
And what most merits fame in silence hid.
But he the sev'nth from thee, whom thou beheldst 700
The only righteous in a world perverse,
And therefore hated, therefore so beset
With foes for daring single to be just,
And utter odious truth, that God would come
To judge them with his Saints: him the most High 705
Rapt in a balmy cloud with winged steeds
Did, as thou saw'st, receive, to walk with God
High in salvation and the climes of bliss,
Exempt from death; to show thee what reward
Awaits the good, the rest what punishment; 710
Which now direct thine eyes and soon behold.

He look'd, and saw the face of things quite chang'd;
The

The brazen throat of war had ceas'd to roar ;
 All now was turn'd to jollity and game,
 To luxury and riot, feast and dance, 715
 Marrying or prostituting, as befel,
 Rape or adultery, where passing fair
 Allur'd them ; thence from cups to civil broils.
 At length a reverend fire among them came,
 And of their doings great dislike declar'd 720
 And testify'd against their ways ; he oft
 Frequented their assemblies, where so met,
 Triumphs or festivals, and to them preach'd
 Conversion and repentance, as to souls
 In prison under judgments imminent : 725
 But all in vain : which when he saw, he ceas'd
 Contending, and remov'd his tents far off ;
 Then from the mountain hewing timber tall,
 Began to build a vessel of huge bulk,
 Measur'd by cubit, length, and breadth, and highth,
 Smear'd round with pitch, and in the side a door
 Contriv'd, and of provisions laid in large
 For man and beast : when lo a wonder strange !
 Of every beast, and bird, and insect small
 Came sev'ns, and pairs, and enter'd in, as taught 735
 Their order : last the fire, and his three sons
 With their four wives ; and God made fast the door.
 Meanwhile the south-wind rose, and with black wings
 Wide hovering, all the clouds together drove
 From under Heav'n ; the hills to their supply 740
 Vapor, and exhalation dusk and moist,
 Sent up amain ; and now the thicken'd sky

Like

Like a dark cieling flood; down rush'd the rain
Impetuous, and continued till the earth
No more was seen; the floating vessel swum 745
Uplifted, and secure with beaked prow
Rode tilting o'er the waves; all dwellings else
Flood overwhelm'd, and them with all their pomp
Deep under water roll'd; sea cover'd sea,
Sea without shore; and in their palaces 750
Where luxury late reign'd, sea-monsters whelp'd
And stabled; of mankind, so numerous late,
All left, in one small bottom swum imbark'd.
How didst thou grieve then, Adam, to behold
The end of all thy offspring, end so sad, 755
Depopulation! thee another flood,
Of tears and sorrow' a flood thee also drown'd,
And sunk thee as thy sons; till gently rear'd
By th' Angel, on thy feet thou stood'st at last,
Though comfortless, as when a father mourns 760
His children, all in view destroy'd at once;
And scarce to th' Angel utter'dst thus thy plaint.
O visions ill foreseen! better had I
Liv'd ignorant of future, so had borne
My part of evil only, each day's lot 765
Enough to bear; those now, that were dispens'd
The burd'n of many ages, on me light
At once, by my foreknowledge gaining birth
Abortive, to torment me ere their being,
With thought that they must be. Let no man seek
Henceforth to be foretold what shall befall
Him or his children; evil he may be sure,

Which neither his foreknowing can prevent,
And he the future evil shall no less
In apprehension than in substance feel 775
Grievous to bear : but that care now is past,
Man is not whom to warn : those few escap'd
Famine and anguish will at last consume
Wandering that watry desert : I had hope
When violence was ceas'd, and war on earth, 780
All would have then gone well, peace would have crown'd
With length of happy days the race of man ;
But I was far deceiv'd ; for now I see
Peace to corrupt no less than war to waste.
How comes it thus ? unfold, celestial Guide, 785
And whether here the race of man will end.

To whom thus Michael. Those whom last thou saw'st
In triumph and luxurious wealth, are they
First seen in acts of prowess eminent
And great exploits, but of true virtue void ; 790
Who having spilt much blood, and done much waste,
Subduing nations, and achiev'd thereby
Fame in the world, high titles, and rich prey,
Shall change their course to pleasure, ease, and sloth,
Surfeit, and lust, till wantonness and pride 795
Raise out of friendship hostile deeds in peace.
The conquer'd also, and enslav'd by war,
Shall with their freedom lost all virtue lose
And fear of God, from whom their piety feign'd
In sharp contest of battle found no aid 800
Against invaders ; therefore cool'd in zeal
Thenceforth shall practice how to live secure,

Worldly

Worldly or dissolute, on what their lords
Shall leave them to enjoy ; for th' earth shall bear
More than enough, that temp'rance may be try'd :
So all shall turn degenerate, all deprav'd,
Justice and temp'rance, truth and faith forgot ;
One man except, the only son of light
In a dark age, against example good,
Against allurements, custom, and a world 810
Offended ; fearless of reproach and scorn,
Or violence, he of their wicked ways
Shall them admonish, and before them set
The paths of righteousness, how much more safe,
And full of peace, denouncing wrath to come 815
On their impenitence ; and shall return
Of them derided, but of God observ'd
The one just man alive ; by his command
Shall build a wondrous ark, as thou beheldst,
To save himself and household from amidst 820
A world devote to universal wrack.
No sooner he with them of man and beast
Select for life shall in the ark be lodg'd,
And shelter'd round, but all the cataracts
Of Heav'n set open on the earth shall pour 825
Rain day and night ; all fountains of the deep
Broke up, shall heave the ocean to usurp
Beyond all bounds, till inundation rise
Above the highest hills : then shall this mount
Of Paradise by might of waves be mov'd 830
Out of his place, push'd by the horned flood,
With all his verdure spoil'd, and trees adrift,

Down

Down the great river to the op'ning gulf,
And there take root an iland salt and bare,
The haunt of seals, and orcs, and sea-mews clang : 835
To teach thee that God attributes to place
No sanctity, if none be thither brought
By men who there frequent, or therein dwell.
And now what further shall ensue, behold.

He look'd, and saw the ark hull on the flood, 840
Which now abated ; for the clouds were fled,
Driv'n by a keen north-wind, that blowing dry
Wrinkled the face of deluge, as decay'd ;
And the clear sun on his wide watry glass
Gaz'd hot, and of the fresh wave largely drew, 845
As after thirst, which made their flowing shrink
From standing lake to tripping ebb, that stole
With soft foot tow'ards the deep, who now had stopt
His sluces, as the Heav'n his windows shut.

The ark no more now flotes, but seems on ground
Fast on the top of some high mountain fix'd.
And now the tops of hills as rocks appear ;
With clamor thence the rapid currents drive
Tow'ards the retreating sea their furious tide.
Forthwith from out the ark a raven flies, 853
And after him, the surer messenger,

A dove sent forth once and again to spy
Green tree or ground whereon his foot may light ;
The second time returning, in his bill
An olive leaf he brings, pacific sign : 860

Anon dry ground appears, and from his ark
The ancient sire descends with all his train ;

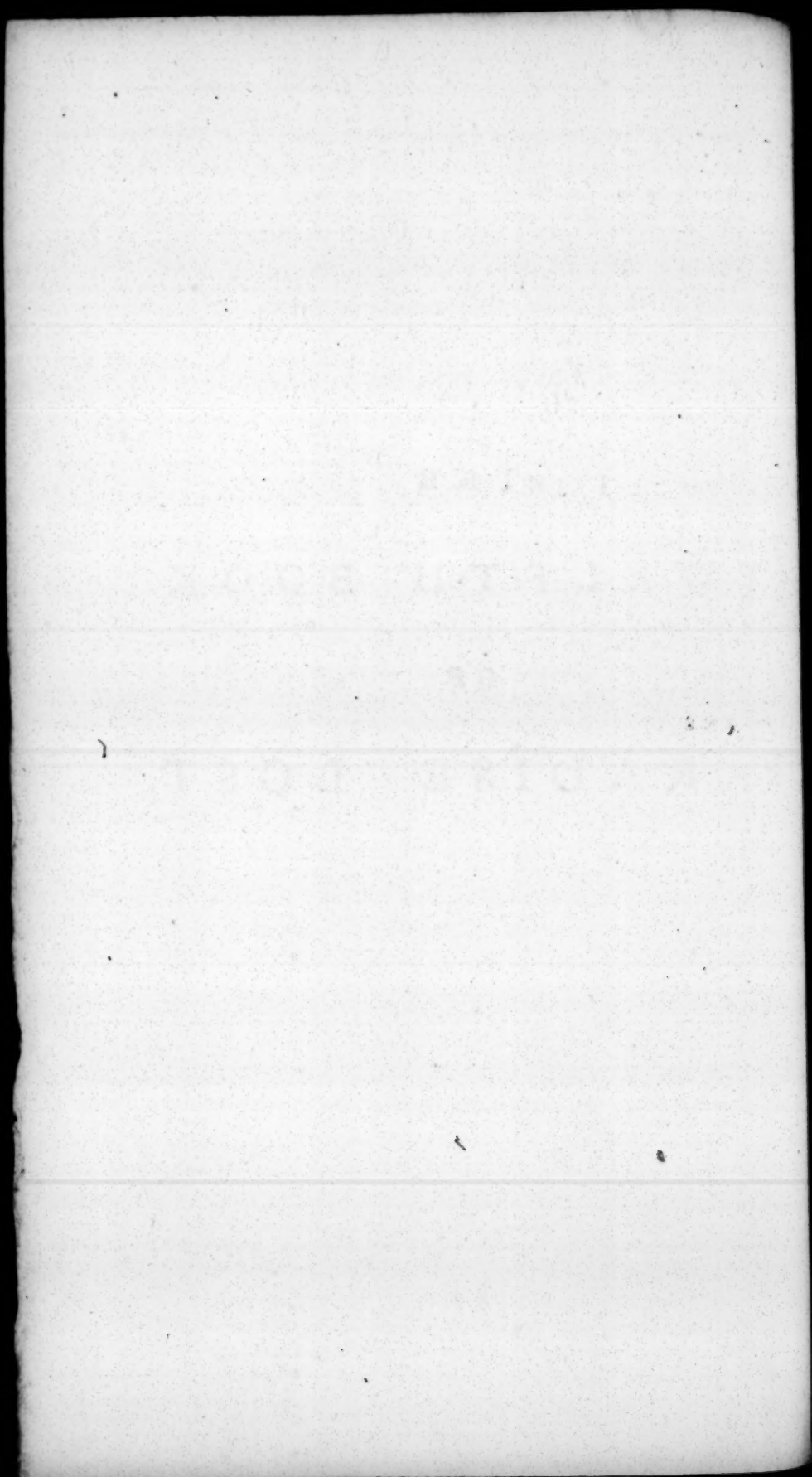
Then with uplifted hands, and eyes devout,
Grateful to Heav'n, over his head beholds
A dewy cloud, and in the cloud a bow 865
Conspicuous with three list'd colors gay,
Betokening peace from God, and covenant new.
Whereat the heart of Adam erst so sad
Greatly rejoic'd, and thus his joy broke forth.

O thou who future things canst represent 870
As present, heav'nly Instructor, I revive
At this last sight, assur'd that man shall live
With all the creatures, and their seed preserve.
Far less I now lament for one whole world
Of wicked sons destroy'd, than I rejoice 875
For one man found so perfect and so just,
That God vouchsafes to raise another world
From him, and all his anger to forget.
But say, what mean those color'd streaks in Heaven
Distended as the brow of God appear'd, 880
Or serve they as a flow'ry verge to bind
The fluid skirts of that same watry cloud,
Lest it again dissolve and show'r the earth?

To whom th' Arch-Angel. Dextrously thou aim'st;
So willingly doth God remit his ire, 885
Though late repenting him of man deprav'd,
Griev'd at his heart, when looking down he saw
The whole earth fill'd with violence, and all flesh
Corrupting each their way; yet, those remov'd,
Such grace shall one just man find in his sight, 890
That he relents, not to blot out mankind,
And makes a covenant never to destroy

The earth again by flood, nor let the sea
Surpass his bounds, nor rain to drown the world
With man therein or beast ; but when he brings 895
Over the earth a cloud, will therein set
His triple-color'd bow, whereon to look,
And call to mind his covenant : day and night,
Seed-time and harvest, heat and hoary frost
Shall hold their course, till fire purge all things new,
Both Heav'n and Earth wherein the just shall dwell.

THE END OF THE ELEVENTH BOOK.



THE
TWELFTH BOOK
OF
PARADISE LOST.

T H E A R G U M E N T.

The Angel Michael continues from the flood to relate what shall succeed ; then, in the mention of Abraham, comes by degrees to explain who that Seed of the Woman shall be, which was promised Adam and Eve in the fall ; his incarnation, death, resurrection, and ascension ; the state of the church till his second coming. Adam greatly satisfied and re-comforted by these relations and promises descends the hill with Michael ; wakens Eve, who all this while had slept, but with gentle dreams compos'd to quietness of mind and submission. Michael in either hand leads them out of Paradise, the fiery sword waving behind them, and the Cherubim taking their stations to guard the place.

P A R A D I S E L O S T.

B O O K XII.

AS one who in his journey bates at noon,
Though bent on speed; so here th' Arch-Angel
paus'd

Betwixt the world destroy'd and world restor'd,
If Adam ought perhaps might interpose;
Then with transition sweet new speech resumes. 5

Thus thou hast seen one world begin and end;
And man as from a second stock proceed.
Much thou hast yet to see, but I perceive
Thy mortal fight to fail; objects divine
Must needs impair and weary human sense: 10

Henceforth what is to come I will relate,
Thou therefore give due audience, and attend.
This second source of men, while yet but few,
And while the dread of judgment past remains
Fresh in their minds, fearing the Deity, 15

With some regard to what is just and right
Shall lead their lives, and multiply apace,
Lab'ring the soil, and reaping plenteous crop,
Corn, wine, and oil; and from the herd or flock,
Oft sacrificing bullock, lamb, or kid, 20

With large wine-offerings pour'd, and sacred feast,
I 4 Shall

Shall spend their days in joy unblam'd, and dwell
 Long time in peace by families and tribes
 Under paternal rule : till one shall rise
 Of proud ambitious heart, who not content 25
 With fair equality, fraternal state,
 Will arrogate dominion undeserv'd
 Over his brethren, and quite dispossess
 Concord and law of nature from the earth,
 Hunting (and men not beasts shall be his game) 30
 With war and hostile snare such as refuse
 Subjection to his empire tyrannous :
 A mighty hunter thence he shall be stil'd
 Before the Lord, as in despite of Heaven,
 Or from Heav'n claiming second sovereignty ; 35
 And from rebellion shall derive his name,
 Though of rebellion others he accuse.
 He with a crew, whom like ambition joins
 With him or under him to tyrannize,
 Marching from Eden tow'ards the west, shall find 40
 The plain, wherein a black bituminous gurge
 Boils out from under ground, the mouth of Hell ;
 Of brick, and of that stuff they cast to build
 A city' and tow'r, whose top may reach to Heaven ;
 And get themselves a name, lest far dispers'd 45
 In foreign lands their memory be lost,
 Regardless whether good or evil fame.
 But God, who oft descends to visit men
 Unseen, and through their habitations walks
 To mark their doings, them beholding soon, 50
 Comes down to see their city, ere the tower

Obstruct Heav'n-tow'rs, and in derision sets
Upon their tongues a various spi'rit to raise
Quite out their native language, and instead
To sow a jangling noise of words unknown : 55
Forthwith a hideous gabble rises loud
Among the builders; each to other calls
Not understood, till hoarse, and all in rage,
As mock'd they storm; great laughter was in Heaven
And looking down, to see the hubbub strange 60
And hear the din; thus was the building left
Ridiculous, and the work Confusion nam'd.

Whereto thus Adam fatherly displeas'd.
O execrable son so to aspire
Above his brethren, to himself assuming 65
Authority usurp'd, from God not given :
He gave us only over beast, fish, fowl,
Dominion absolute; that right we hold
By his donation; but man over men
He made not lord; such title to himself 70
Reserving, human left from human free.
But this usurper his encroachment proud
Stays not on man; to God his tow'r intends
Siege and defiance: Wretched man! what food
Will he convey up thither to sustain 75
Himself and his rash army, where thin air
Above the clouds will pine his entrails gross,
And famish him of breath, if not of bread?

To whom thus Michael. Justly thou abhorr'st
That son, who on the quiet state of men 80
Such trouble brought, affecting to subdue

Rational

Rational liberty; yet know withal,
 Since thy original lapse, true liberty
 Is lost, which always with right reason dwells
 Twinn'd, and from her hath no dividual being: 85
 Reason in man obscur'd, or not obey'd,
 Immediately inordinate desires
 And upstart passions catch the government
 From reason, and to servitude reduce
 Man till then free. Therefore since he permits 90
 Within himself unworthy pow'rs to reign
 Over free reason, God in judgment just
 Subjects him from without to violent lords;
 Who oft as undeservedly inthrall
 His outward freedom: tyranny must be, 95
 Though to the tyrant thereby no excuse.
 Yet sometimes nations will decline so low
 From virtue, which is reason, that no wrong,
 But justice, and some fatal curse annex'd,
 Deprives them of their outward liberty, 100
 Their inward lost: Witness th' irreverent son
 Of him who built the ark, who for the shame
 Done to his father, heard this heavy curse,
Servant of servants, on his vicious race.
 Thus will this latter, as the former world, 105
 Still tend from bad to worse, till God at last
 Wearied with their iniquities, withdraw
 His presence from among them, and avert
 His holy eyes; resolving from thenceforth
 'To leave them to their own polluted ways; 110
 And one peculiar nation to select

From

From all the rest, of whom to be invok'd,
 A nation from one faithful man to spring :
 Him on this side Euphrates yet residing,
 Bred up in idol-worship ; O that men 115
 (Canst thou believe ?) should be so stupid grown,
 While yet the patriarch liv'd, who scap'd the flood,
 As to forsake the living God, and fall
 To worship their own work in wood and stone
 For Gods ! yet him God the most High vouchsafes 120
 To call by vision from his father's house,
 His kindred and false Gods, into a land
 Which he will shew him, and from him will raise
 A mighty nation, and upon him shower
 His benediction so, that in his seed 125
 All nations shall be blest ; he strait obeys,
 Not knowing to what land, yet firm believes :
 I see him, but thou canst not, with what faith
 He leaves his Gods, his friends, and native soil
 Ur of Chaldæa, passing now the ford 130
 To Haran, after him a cumbrous train
 Of herds and flocks, and numerous servitude ;
 Not wand'ring poor, but trusting all his wealth
 With God, who call'd him, in a land unknown.
 Canaan he now attains ; I see his tents 135
 Pitch'd about Sechem, and the neighb'ring plain
 Of Moreh ; there by promise he receives
 Gift to his progeny of all that land,
 From Hamath northward to the desert south,
 (Things by their names I call, though yet unnam'd)
 From Hermon east to the great western sea ;

Mount Hermon, yonder sea, each place behold
In prospect, as I point them; on the shore
Mount Carmel; here the double-founted stream
Jordan, true limit eastward; but his sons 145
Shall dwell to Senir, that long ridge of hills.
This ponder, that all nations of the earth
Shall in his seed be blest'd; by that seed
Is meant thy great deliverer, who shall bruise
The Serpent's head; whereof to thee anon 150
Plainlier shall be reveal'd. This patriarch blest,
Whom faithful Abraham due time shall call,
A son, and of his son a grand-child leaves,
Like him in faith, in wisdom, and renown;
The grand-child with twelve sons increas'd departs
From Canaan, to a land hereafter call'd
Egypt, divided by the river Nile;
See where it flows, disgorging at sev'n mouths
Into the sea: to sojourn in that land
He comes invited by a younger son 160
In time of dearth, a son whose worthy deeds
Raise him to be the second in that realm
Of Pharaoh: there he dies, and leaves his race
Growing into a nation, and now grown
Suspected to a sequest king, who seeks 165
To stop their overgrowth, as inmate guests
Too numerous; whence of guests he makes them slaves
Inhospitably, and kills their infant males:
Till by two brethren (those two brethren call
Moses and Aaron) sent from God to clame 170
His people from inthralment, they return

With

Book XII. PARADISE LOST. 125

With glory' and spoil back to their promis'd land.
 But first the lawless tyrant, who denies
 To know their God, or message to regard,
 Must be compell'd by signs and judgments dire; 175
 To blood unshed the rivers must be turn'd;
 Frogs, lice, and flies, must all his palace fill
 With loath'd intrusion, and fill all the land;
 His cattel must of rot and murren die;
 Botches and blains must all his flesh imboss, 180
 And all his people; thunder mix'd with hail,
 Hail mix'd with fire, must rend th' Egyptian sky,
 And wheel on th' earth, devouring where it rolls;
 What it devours not, herb, or fruit, or grain,
 A darksome cloud of locusts swarming down 185
 Must eat, and on the ground leave nothing green;
 Darknes must overshadow all his bounds,
 Palpable darknes, and blot out three days;
 Last with one midnight stroke all the first-born
 Of Egypt must lie dead. Thus with ten wounds 190
 The river-dragon tam'd at length submits
 To let his sojourners depart, and oft
 Humbles his stubborn heart, but still as ice
 More harden'd after thaw, till in his rage
 Pursuing whom he late dismiss'd, the sea 195
 Swallows him with his host, but them lets pass
 As on dry land between two crystal walls,
 Aw'd by the rod of Moses so to stand
 Divided, till his rescu'd gain their shore:
 Such wondrous pow'r God to his faint will lend, 200
 Though present in his Angel, who shall go

Before

Before them in a cloud, and pill'ar of fire,
By day a cloud, by night a pill'ar of fire,
To guide them in their journey, and remove
Behind them, while th' obdurate king pursues: 205
All night he will pursue, but his approach
Darkness defends between till morning watch;
Then through the fiery pillar and the cloud
God looking forth will trouble all his host,
And craze their chariot wheels: when by command 210
Moses once more his potent rod extends
Over the sea; the sea his rod obeys;
On their imbattel'd ranks the waves return,
And overwhelm their war: the race elect
Safe towards Canaan from the shore advance 215
Through the wild desert, not the readiest way,
Lest entering on the Canaanite alarm'd
War terrify them inexpert, and fear
Return them back to Egypt, choosing rather
Inglorious life with servitude; for life 220
To noble and ignoble is more sweet
Untrain'd in arms, where rashness leads not on.
This also shall they gain by their delay
In the wide wilderness, there they shall found
Their government, and their great senate choose 225
Through the twelve tribes, to rule by laws ordain'd:
God from the mount of Sinai, whose gray top
Shall tremble, he descending, will himself
In thunder, lightning, and loud trumpets sound,
Ordain them laws; part such as appertain 230
To civil justice, part religious rites

Of sacrifice, informing them, by types
And shadows, of that destin'd Seed to bruise
The Serpent, by what means he shall achieve
Mankind's deliverance. But the voice of God 235
To mortal ear is dreadful; they beseech
That Moses might report to them his will,
And terror cease; he grants what they besought
Instructed that to God is no access
Without mediator, whose high office now 240
Moses in figure bears, to introduce
One greater, of whose day he shall foretel,
And all the prophets in their age the times
Of great Messi'ah shall sing. Thus laws and rites
Establish'd, such delight hath God in men 245
Obedient to his will, that he vouchsafes
Among them to set up his tabernacle,
The holy One with mortal men to dwell:
By his prescript a sanctuary is fram'd
Of cedar, overlaid with gold, therein 250
An ark, and in the ark his testimony,
The records of his covenant, over these
A mercy-seat of gold between the wings
Of two bright Cherubim; before him burn
Sev'n lamps as in a zodiac representing 255
The heav'nly fires; over the tent a cloud
Shall rest by day, a fiery gleam by night,
Save when they journey, and at length they come,
Conducted by his Angel to the land
Promis'd to Abraham and his seed: the rest 260
Were long to tell, how many battels fought,
How

How many kings destroy'd, and kingdoms won,
Or how the sun shall in mid Heav'n stand still
A day entire, and night's due course adjourn,
Man's voice commanding, Sun in Gibeon stand, 265
And thou moon in the vale of Aialon,
Till Israel overcome; so call the third
From Abraham, son of Isaac, and from him
His whole descent, who thus shall Canaan win.

Here Adam interpos'd. O sent from Heaven, 270
Inlightner of my darkness, gracious things
Thou hast reveal'd, those chiefly which concern
Just Abraham and his seed: now first I find
Mine eyes true opening, and my heart much eas'd,
Erewhile perplex'd with thoughts what would become
Of me and all mankind; but now I see
His day, in whom all nations shall be blest,
Favor unmerited by me, who sought
Forbidden knowledge by forbidden means.
This yet I apprehend not, why to those 280
Among whom God will deign to dwell on earth
So many and so various laws are given:
So many laws argue so many sins
Among them; how can God with such reside?

To whom thus Michael. Doubt not but that sin 285
Will reign among them, as of thee begot;
And therefore was law giv'n them to evince
Their natural pravity, by stirring up
Sin against law to fight: that when they see
Law can discover sin, but not remove, 290
Save by those shadowy expiations weak,

The blood of bulls and goats, they may conclude
 Some blood more precious must be paid for man,
 Just for unjust, that in such righteousness
 To them by faith imputed, they may find 295
 Justification towards God, and peace
 Of conscience, which the law by ceremonies
 Cannot appease, nor man the moral part
 Perform, and not performing cannot live.
 So law appears imperfect, and but given 300
 With purpose to resign them in full time
 Up to a better covenant, disciplin'd
 From shadowy types to truth, from flesh to spirit,
 From imposition of strict laws to free
 Acceptance of large grace, from servile fear 305
 To filial, works of law to works of faith.
 And therefore, shall not Moses, though of God
 Highly lov'd, being but the minister
 Of law, his people into Canaan lead ;
 But Joshua whom the Gentiles Jesus call, 310
 His name and office bearing, who shall quell
 The adversary Serpent, and bring back
 Through the world's wilderness long wander'd man
 Safe to eternal Paradise of rest.
 Mean while they in their earthly Canaan plac'd 315
 Long time shall dwell and prosper, but when sins
 National interrupt their public peace,
 Provoking God to raise them enemies :
 From whom as oft he saves them penitent
 By judges first, then under kings ; of whom 320
 The second, both for piety renown'd

And puissant deeds, a promise shall receive
Irrevocable, that his regal throne
For ever shall indure; the like shall sing
All prophecy, that of the royal stock 325
Of David (so I name this king) shall rise
A son, the woman's seed to thee foretold,
Foretold to Abraham, as in whom shall trust
All nations, and to kings foretold, of kings
The last, for of his reign shall be no end. 330
But first a long succession must ensue,
And his next son, for wealth and wisdom fam'd,
The clouded ark of God, till then in tents
Wand'ring, shall in a glorious temple' inshrine.
Such follow him as shall be register'd 335
Part good, part bad, of bad the longer scroll,
Whose foul idolatries, and other faults
Heap'd to the popular sum, will so incense
God, as to leave them, and expose their land,
Their city', his temple, and his holy ark 340
With all his sacred things, a scorn and prey
To that proud city, whose high walls thou saw'st
Left in confusion, Babylon thence call'd.
There in captivity he lets them dwell
The space of sev'nty years, then brings them back,
Remembring mercy, and his covenant sworn
To David, stablish'd as the days of Heaven.
Return'd from Babylon by leave of kings
Their lords, whom God dispos'd, the house of God
They first re-edify, and for a while 350
In mean estate live moderate, till grown

In

In wealth and multitude, factious they grow;
 But first among the priests dissension springs,
 Men who attend the altar, and should most
 Endeavor peace: their strife pollution brings 355
 Upon the temple' itself: at last they seize
 The scepter, and regard not David's sons,
 Then lose it to a stranger, that the true
 Anointed king Messiah might be born
 Barr'd of his right; yet at his birth a star 360
 Unseen before in Heav'n proclaims him come,
 And guides the eastern sages, who inquire
 His place, to offer incense, myrrh, and gold;
 His place of birth a solemn Angel tells
 To simple shepherds, keeping watch by night; 365
 They gladly thither haste, and by a quire
 Of Squadron'd Angels hear his carol sung.

A virgin is his mother, but his sire
 The pow'r of the most High; he shall ascend
 The throne hereditary, and bound his reign 370
 With earth's wide bounds, his glory with the Heavens.

He ceas'd, discerning Adam with such joy
 Surcharg'd, as had like grief been dew'd in tears,
 Without the vent of words, which these he breath'd.

O prophet of glad tidings, finisher 375
 Of utmost hope! now clear I understand
 What oft my steddies thoughts have search'd in vain;
 Why our great expectation should be call'd
 The seed of Woman: Virgin Mother, hail,
 High in the love of Heav'n, yet from my loins 380
 Thou shalt proceed, and from thy womb the Son

Of God most High ; so God with Man unites.
Needs must the Serpent now his capital bruise
Expect with mortal pain : say where and when
Their fight, what stroke shall bruise the victor's heel.
To whom thus Michael. Dream not of their fight,
As of a duel, or the local wounds
Of head or heel : not therefore joins the Son
Manhood to God-head, with more strength to foil
Thy enemy ; nor so is overcome 390
Satan, whose fall from Heav'n, a deadlier bruise,
Disabled not to give thee thy death's wound :
Which he, who comes thy Saviour, shall recure,
Not by destroying Satan, but his works
In thee and in thy seed : nor can this be, 395
But by fulfilling that which thou didst want,
Obedience to the law of God, impos'd
On penalty of death, and suffering death,
The penalty to thy transgression due,
And due to theirs which out of thine will grow : 400
So only can high justice rest appaid.
The law of God exact he shall fulfil
Both by obedience and by love, though love
Alone fulfil the law ; thy punishment
He shall indure by coming in the flesh 405
To a reproachful life and curst death,
Proclaiming life to all who shall believe
In his redemption, and that his obedience
Imputed becomes theirs by faith, his merits
To save them, not their own, though legal works.
For this he shall live hated, be blasphem'd,

Seis'd on by force, judg'd, and to death condemn'd
A shameful and accurs'd, nail'd to the cross
By his own nation, slain for bringing life;
But to the cross he nails thy enemies, 415
The law that is against thee, and the sins
Of all mankind, with him there crucify'd,
Never to hurt them more who rightly trust
In this his satisfaction; so he dies,
But soon revives; death over him no power 420
Shall long usurp; ere the third dawning light
Return, the stars of morn shall see him rise
Out of his grave, fresh as the dawning light,
Thy ransom paid, which man from death redeems,
His death for man, as many as offer'd life 425
Neglect not, and the benefit embrace
By faith not void of works: this God-like act
Annuls thy doom, the death thou shouldst have dy'd,
In sin for ever lost from life; this act
Shall bruise the head of Satan, crush his strength, 430
Defeating sin and death, his two main arms,
And fix far deeper in his head their stings
Than temp'ral death shall bruise the victor's heel,
Or theirs whom he redeems, a death like sleep,
A gentle wafting to immortal life. 435
Nor after resurrection shall he stay
Longer on earth than certain times to' appear
To his disciples, men who in his life
Still follow'd him; to them shall leave in charge
To teach all nations what of him they learn'd 440
And his salvation, them who shall believe

Baptizing in the profluent stream, the sign
Of washing them from guilt of sin to life
Pure, and in mind prepar'd, if so befall,
For death, like that which the Redeemer dy'd. 445
All nations they shall teach; for from that day
Not only to the sons of Abraham's loins
Salvation shall be preach'd, but to the sons
Of Abraham's faith wherever through the world;
So in his seed all nations shall be blest. 450
Then to the Heav'n of Heav'ns he shall ascend
With victory, triumphing through the air
Over his foes and thine; there shall surprise
The Serpent, prince of air, and drag in chains
Through all his realm, and there confounded leave;
Then enter into glory, and resume
His seat at God's right hand, exalted high
Above all names in Heav'n; and thence shall come,
When this world's dissolution shall be ripe,
With glory' and pow'r to judge both quick and dead,
To judge th' unfaithful dead, but to reward
His faithful, and receive them into bliss,
Whether in Heav'n or Earth, for then the Earth
Shall all be Paradise, far happier place
Than this of Eden, and far happier days. 465

So spake th' Arch-Angel Michaël, then paus'd,
As at the world's great period; and our fire
Replete with joy and wonder thus reply'd.

O Goodness infinite, Goodness immense!
That all this good of evil shall produce, 470
And evil turn to good; more wonderful

Than

Than that which by creation first brought forth
Light out of darkness ! full of doubt I stand,
Whether I should repent me now of sin
By me done and occasion'd, or rejoice 475
Much more, that much more good thereof shall spring,
To God more glory, more good-will to men
From God, and over wrath grace shall abound.
But say, if our Deliverer up to Heaven
Must reascend, what will betide the few 480
His faithful, left among th' unfaithful herd,
The enemies of truth ? who then shall guide
His people, who defend ? will they not deal
Worse with his followers than with him they dealt ?

Be sure they will, said th' Angel ; but from Heaven
He to his own a Comforter will send,
The promise of the Father, who shall dwell
His Spirit within them, and the law of faith
Working through love, upon their hearts shall write,
To guide them in all truth, and also arm 490
With spiritual armour, able to resist
Satan's assaults, and quench his fiery darts,
What man can do against them, not afraid,
Though to the death, against such cruelties
With inward consolations recompens'd, 495
And oft supported so as shall amaze
Their proudest persecutors : for the Spirit
Pour'd first on his Apostles, whom he sends
To evangelize the nations, then on all
Baptiz'd, shall them with wondrous gifts indue 500
To speak all tongues, and do all miracles,

As did their Lord before them. Thus they win
Great numbers of each nation to receive
With joy the tidings brought from Heav'n : at length
Their ministry perform'd, and race well run, 505
Their doct'rin and their story written left,
They die ; but in their room, as they forewarn,
Wolves shall succeed for teachers, grievous wolves,
Who all the sacred mysteries of Heaven
To their own vile advantages shall turn 510
Of lucre and ambition, and the truth
With superstitions and traditions taint,
Left only in those written records pure,
Though not but by the Spirit understood.
'Then shall they seek to' avail themselves of names, 515
Places, and titles, and with these to join
Secular pow'r ; though feigning still to act
By spiritual, to themselves appropriating
The Spi'rit of God, promis'd alike and given
To all believers ; and from that pretence, 520
Spiritual laws by carnal pow'r shall force
On every conscience ; laws which none shall find
Left them inroll'd, or what the Spi'rit within
Shall on the heart engrave. What will they then
But force the Spi'rit of grace itself, and bind 525
His consort liberty ? what, but unbuild
His living temples, built by faith to stand,
Their own faith, not another's ? for on earth
Who against faith and conscience can be heard
Infallible ? yet many will presume : 530
Whence heavy persecution shall arise

On all who in the worship persevere
Of spi'rit and truth; the rest, far greater part,
Will deem in outward rites and specious forms
Religion satisfied; truth shall retire 535
Bestuck with fland'rous darts, and works of faith
Rarely be found: so shall the world go on,
To good malignant, to bad men benign,
Under her own weight groaning, till the day
Appear of respiration to the just, 540
And vengeance to the wicked, at return
Of him so lately promis'd to thy aid
The Woman's Seed, obscurely then foretold,
Now amplier known thy Saviour and thy Lord,
Last in the clouds from Heav'n to be reveal'd 545
In glory of the Father, to dissolve
Satan with his perverted world, then raise
From the conflagrant mass, purg'd and refin'd,
New Heav'ns, new Earth, ages of endless date
Founded in righteousness and peace and love, 550
To bring forth fruits, joy and eternal blifs.
He ended; and thus Adam last reply'd.
How soon hath thy prediction, Seer blest,
Measur'd this transient world, the race of time,
Till time stand fix'd? beyond is all abyss, 555
Eternity, whose end no eye can reach.
Greatly instructed I shall hence depart,
Greatly in peace of thought, and have my fill
Of knowledge, what this vessel can contain;
Beyond which was my folly to aspire. 560
Henceforth I learn, that to obey is best,
And

And love with fear the only God, to walk
As in his presence, ever to observe
His providence, and on him sole depend,
Merciful over all his works, with good 565
Still overcoming evil, and by small
Accomplishing great things, by things deem'd weak
Subverting worldly strong, and worldly wise
By simply meek; that suffering for truth's sake
Is fortitude to highest victory, 570
And to the faithful death the gate of life;
'Taught this by his example whom I now
Acknowledge my Redeemer ever blest.

To whom thus also th' Angel last reply'd.
This having learn'd, thou hast attain'd the sum 575
Of wisdom; hope no high'er, though all the stars
Thou knew'st by name, and all th' ethereal pow'rs,
All secrets of the deep, all Nature's works,
Or works of God in Heav'n, air, earth, or sea,
And all the riches of this world enjoy'dst, 580
And all the rule, one empire; only add
Deeds to thy knowledge answerable, add faith,
Add virtue, patience, temperance, add love,
By name to come call'd charity, the soul
Of all the rest: then wilt thou not be loath 585
To leave this Paradise, but shalt possess
A Paradise within thee, happier far.
Let us descend now therefore from this top
Of speculation; for the hour precise
Exacts our parting hence; and see the guards, 590
By me incamp'd on yonder hill, expect

Their

Their motion, at whose front a flaming sword,
In signal of remove, waves fiercely round;
We may no longer stay: go, waken Eve;
Her also I with gentle dreams have calm'd 595
Portending good, and all her spi'rits compos'd
To meek submission: thou at season fit
Let her with thee partake what thou hast heard,
Chiefly what may concern her faith to know,
The great deliverance by her seed to come 600
(For by the Woman's seed) on all mankind:
That ye may live, which will be many days,
Both in one faith unanimous, though sad
With cause for evils past, yet much more chear'd
With meditation on the happy end. 605

He ended, and they both descend the hill;
Descended, Adam to the bow'r where Eve
Lay sleeping ran before, but found her wak'd;
And thus with words not sad she him receiv'd.

Whence thou return'st, and whither went'st, I know;
For God is also' in sleep, and dreams advise,
Which he hath sent propitious, some great good
Presaging, since with sorrow' and heart's distress
Wearied I fell asleep: but now lead on,

In me is no delay; with thee to go, 615
Is to stay here; without thee here to stay,
Is to go hence unwilling; thou to me
Art all things under Heav'n, all places thou,
Who for my wilful crime art banish'd hence.

This further consolation yet secure 620
I carry hence; though all by me is lost,

Such

Such favor I unworthy am vouchsaf'd,
By me the promis'd Seed shall all restore.

So spake our mother Eve, and Adam heard
Well pleas'd, but answer'd not; for now too nigh 625
Th' Arch-Angel stood, and from the other hill
To their fix'd station, all in bright array
The Cherubim descended; on the ground
Gliding meteorous, as evening mist
Ris'n from a river o'er the marish glides, 630
And gathers ground fast at the lab'rer's heel
Homeward returning. High in front advanc'd
The brandish'd sword of God before them blaz'd
Fierce as a comet; which with torrid heat,
And vapor as the Libyan air adust, 635
Began to parch that temp'rate clime; whereat
In either hand the hast'ning Angel caught
Our ling'ring parents, and to the eastern gate
Led them direct, and down the cliff as fast
To the subjected plain; then disappear'd. 640
They looking back, all th' eastern side beheld
Of Paradise, so late their happy seat,
Wav'd over by that flaming brand, the gate
With dreadful faces throng'd and fiery arms:
Some natural tears they dropt, but wip'd them soon;
The world was all before them, where to choose
Their place of rest, and Providence their guide:
They hand in hand, with wand'ring steps and slow,
Through Eden took their solitary way.



THE
FIRST BOOK
OF
PARADISE REGAIN'D.

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PARADISE REGAIN'D.

B O O K I.

I Who ere while the happy garden sung,
 By one man's disobedience lost, now sing
 Recover'd Paradise to all mankind,
 By one man's firm obedience fully try'd
 Through all temptation, and the tempter foil'd 5
 In all his wiles, defeated and repuls'd,
 And Eden rais'd in the waste wilderneys.

Thou Spi'rit who ledst this glorious eremite
 Into the desert, his victorious field,
 Against the spiritual foe, and brought'st him thence 10
 By proof th' undoubted Son of God, inspire,
 As thou art wont, my prompted song else mute,
 And bear through highth or depth of nature's bounds
 With prosp'rous wing full summ'd, to tell of deeds
 Above heroic, though in secret done, 15
 And unrecorded left through many an age,
 Worthy t' have not remain'd so long unsung.

Now had the great Proclamer, with a voice
 More awful than the sound of trumpet, cry'd
 Repentance, and Heav'n's kingdom nigh at hand 20
 To all baptis'd: to his great baptism flock'd
 With awe the regions round, and with them came

From Nazareth the son of Joseph deem'd
 'To the flood Jordan, came as then obscure,
 Unmark'd, unknown; but him the Baptist soon 25
 Descry'd, divinely warn'd, and witness bore
 As to his worthier, and would have resign'd
 To him his heav'nly office, nor was long
 His witness unconfirm'd: on him baptis'd
 Heav'n open'd, and in likeness of a dove 30
 'The Spi'rit descended, while the Father's voice
 From Heav'n pronounc'd him his beloved Son.
 That heard the Adversary, who, roving still
 About the world, at that assembly fam'd
 Would not be last, and with the voice divine 35
 Nigh thunder-struck, th' exalted man, to whom
 Such high attest was giv'n, a while survey'd
 With wonder, then with envy fraught and rage
 Flies to his place, nor rests, but in mid air
 'To council summons all his mighty peers, 40
 Within thick clouds and dark ten-fold involv'd,
 A gloomy consistory; and them amidst
 With looks aghast and sad he thus bespake.

O ancient Pow'rs of air and this wide world,
 For much more willingly I mention air, 45
 'This our old conquest, than remember Hell,
 Our hated habitation; well ye know
 How many ages, as the years of men,
 'This universe we have possess'd, and rul'd
 In manner at our will th' affairs of earth, 50
 Since Adam and his facil consort Eve
 Lost Paradise deceiv'd by me, though since

With

With dread attending when that fatal wound
 Shall be inflicted by the seed of Eve
 Upon my head : long the decrees of Heaven 55
 Delay, for longest time to him is short;
 And now too soon for us the circling hours
 This dreaded time have compass'd, wherein we
 Must bide the stroke of that long threaten'd wound,
 At least if so we can, and by the head 60
 Broken be not intended all our power
 To be infring'd, our freedom and our being;
 In this fair empire won of earth and air ;
 For this ill news I bring, the woman's seed
 Destin'd to this, is late of woman born: 65
 His birth to our just fear gave no small cause,
 But his growth now to youth's full flow'r, displaying
 All virtue, grace, and wisdom to achieve
 Things highest, greatest, multiplies my fear.
 Before him a great prophet, to proclame 70
 His coming, is sent harbinger, who all
 Invites, and in the consecrated stream
 Pretends to wash off sin, and fit them so
 Purified to receive him pure; or rather
 To do him honor as their king ; all come, 75
 And he himself among them was baptiz'd,
 Not thence to be more pure, but to receive
 The testimony' of Heav'n, that who he is
 Thenceforth the nations may not doubt ; I saw
 The prophet do him reverence, on him rising 80
 Out of the water, Heav'n above the clouds
 Unfold her crystal doors, thence on his head

A perfect dove descend, whate'er it meant,
 And out of Heav'n the sov'ran voice I heard,
 This is my Son belov'd, in him am pleas'd. 85
 His mother then is mortal, but his fire
 He who obtains the monarchy of Heaven,
 And what will he not do to' advance his Son?
 His first-begot we know, and fore have felt,
 When his fierce thunder drove us to the deep; 90
 Who this is we must learn, for man he seems
 In all his lineaments, though in his face
 The glimpses of his Father's glory shine.
 Ye see our danger on the utmost edge
 Of hazard, which admits no long debate, 95
 But must with something sudden be oppos'd,
 Not force, but well-couch'd fraud, well-woven snares,
 Ere in the head of nations he appear
 Their king, their leader, and supreme on earth.
 I, when no other durst, sole undertook 100
 The dismal expedition to find out
 And ruin Adam, and th' exploit perform'd
 Successfully; a calmer voyage now
 Will waft me; and the way found prosp'rous once
 Induces best to hope of like success. 105

He ended, and his words impression left
 Of much amazement to th' infernal crew,
 Distracted and surpris'd with deep dismay
 At these sad tidings; but no time was then
 For long indulgence to their fears or grief: 110
 Unanimous they all commit the care
 And management of this main enterprize

Book I. PARADISE REGAIN'D. 147

To him their great dictator, whose attempt
At first against mankind so well had thriv'd
In Adam's overthrow, and led their march 115
From Hell's deep-vaulted den to dwell in light,
Regents and potentates, and kings, yea Gods
Of many a pleasant realm and province wide.

So to the coast of Jordan he directs
His easy steps, girded with snaky wiles, 120
Where he might likeliest find this new-declar'd,
This man of men, attested Son of God,
Temptation and all guile on him to try ;
So to subvert whom he suspected rais'd
To end his reign on earth so long enjoy'd: 125
But contrary unweeting he fulfill'd

The purpos'd counsel pre-ordain'd and fix'd
Of the most High, who in full frequency bright
Of Angels, thus to Gabriel smiling spake.

Gabriel, this day by proof thou shalt behold, 130
Thou and all Angels conversant on earth
With man or mens affairs, how I begin
To verify that solemn message late,
On which I sent thee to the Virgin pure
In Galilee, that she should bear a son 135

Great in renown, and call'd the Son of God ;
Then toldst her doubting how these things could be
To her a virgin, that on her should come
The Holy Ghost, and the pow'r of the Highest
O'er-shadow her: this man born and now up-grown,
To show him worthy of his birth divine
And high prediction, henceforth I expose

To Satan; let him tempt and now assay
 His utmost subtlety, because he boasts
 And vaunts of his great cunning to the throng 145
 Of his apostasy; he might have learnt
 Less overweening, since he fail'd in Job,
 Whose constant perseverance overcame
 Whate'er his cruel malice could invent.
 He now shall know I can produce a man 150
 Of female seed, far abler to resist
 All his solicitations, and at length
 All his vast force, and drive him back to Hell,
 Winning by conquest what the first man lost
 By fallacy surpris'd. But first I mean 155
 To exercise him in the wilderness,
 There he shall first lay down the rudiments
 Of his great warfare, ere I send him forth
 To conquer Sin and Death, the two grand foes,
 By humiliation and strong sufferance: 160
 His weakness shall o'ercome Satanic strength,
 And all the world, and mass of sinful flesh;
 That all the Angels and ethereal Powers,
 They now, and men hereafter may discern,
 From what consummate virtue I have chose 165
 This perfect man, by merit call'd my Son,
 To earn salvation for the sons of men.

So spake th' eternal Father; and all Heaven
 Admiring stood a space, then into hymns
 Burst forth, and in celestial measures mov'd, 170
 Circling the throne and singing, while the hand
 Sung with the voice, and this the argument.

Victory

I. Book I. PARADISE REGAIN'D. 149

Victory and triumph to the Son of God
Now entring his great duel, not of arms,
But to vanquish by wisdom hellish wiles. 175
The Father knows the Son; therefore secure
Ventures his filial virtue, though untry'd,
Against whate'er may tempt, whate'er seduce,
Allure, or terrify, or undermine.

Be frustrate all ye stratagems of Hell, 180
And devilish machinations come to nought.

So they in Heav'n their odes and vigils tun'd:
Mean while the Son of God, who yet some days
Lodg'd in Bethabara where John baptiz'd,
Musing and much revolving in his breast, 185
How best the mighty work he might begin
Of Saviour to mankind, and which way first
Publish his God-like office now mature,
One day forth walk'd alone, the Spirit leading,
And his deep thoughts, the better to converse 190
With solitude, till far from track of men,
Thought following thought, and step by step led on,
He enter'd now the bord'ring desert wild,
And with dark shades and rocks environ'd round,
His holy meditations thus pursu'd. 195

O what a multitude of thoughts at once
Awaken'd in me swarm, while I consider
What from within I feel myself, and hear
What from without comes often to my ears,
In sorting with my present state compar'd! 200
When I was yet a child, no childish play
To me was pleasing; all my mind was set

Serious to learn and know, and thence to do
 What might be public good; myself I thought
 Born to that end, born to promote all truth, 205
 All righteous things: therefore above my years,
 The law of God I read, and found it sweet,
 Made it my whole delight, and in it grew
 'To such perfection, that ere yet my age
 Had measur'd twice six years, at our great feast 210
 I went into the temple, there to hear
 The teachers of our law, and to propose
 What might improve my knowledge or their own;
 And was admir'd by all: yet this not all
 To which my spi'rit aspir'd; victorious deeds 215
 Flam'd in my heart, heroic acts, one while
 To rescue Israel from the Roman yoke,
 Then to subdue and quell o'er all the earth
 Brute violence and proud tyrannic power,
 Till truth were freed, and equity restor'd: 220
 Yet held it more humane, more heav'nly first
 By winning words to conquer willing hearts,
 And make persuasion do the work of fear;
 At least to try, and teach the erring soul
 Not wilfully mis-doing, but unaware 225
 Misled; the stubborn only to subdue.
 These growing thoughts my mother soon perceiving
 By words at times cast forth inly rejoic'd,
 And said to me apart, High are thy thoughts
 O Son, but nourish them and let them soar 230
 To what highth sacred virtue and true worth
 Can raise them, though above example high;

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By matchless deeds expresse thy matchless Sire.
 For know, thou art no son of mortal man ;
 Though men esteem thee low of parentage, 235
 Thy father is th' eternal King who rules
 All Heav'n and Earth, Angels and Sons of men ;
 A messenger from God foretold thy birth
 Conceived in me a virgin, he foretold
 Thou shouldst be great, and sit on David's throne, 240
 And of thy kingdom there should be no end.
 At thy nativity a glorious quire
 Of Angels in the fields of Bethlehem sung
 To shepherds watching at their folds by night,
 And told them the Messiah now was born 245
 Where they might see him, and to thee they came,
 Directed to the manger where thou lay'st,
 For in the inn was left no better room :
 A star, not seen before, in Heav'n appearing
 Guided the wise men thither from the east, 250
 To honor thee with incense, myrrh, and gold,
 By whose bright course led on they found the place,
 Affirming it thy star new grav'n in Heaven,
 By which they knew the king of Israel born.
 Just Simeon and prophetic Anna, warn'd 255
 By vision, found thee in the temple, and spake
 Before the altar and the vested priest,
 Like things of thee to all that present stood.
 This having heard, strait I again resolv'd
 The law and prophets, searching what was writ 260
 Concerning the Messiah, to our scribes
 Known partly, and soon found of whom they spake

I am; this chiefly, that my way must lie
Through many a hard assay ev'n to the death,
Ere I the promis'd kingdom can attain, 265
Or work redemption for mankind, whose sins
Full weight must be transferr'd upon my head.
Yet neither thus dishearten'd or dismay'd,
The time prefix'd I waited, when behold
The Baptist (of whose birth I oft had heard, 270
Not knew by sight) now come, who was to come
Before Messiah and his way prepare.
I as all others to his baptism came,
Which I believ'd was from above; but he
Strait knew me, and with loudest voice proclam'd 275
Me him (for it was shown him so from Heaven)
Me him whose harbinger he was; and first
Refus'd on me his baptism to confer,
As much his greater, and was hardly won:
But as I rose out of the laving stream, 280
Heav'n open'd her eternal doors, from whence
The Spi'rit descended on me like a dove,
And last, the sum of all, my Father's voice,
Audibly heard from Heav'n, pronounc'd me his,
Me his beloved Son, in whom alone 285
He was well pleas'd; by which I knew the time
Now full, that I no more should live obscure,
But openly begin, as best becomes
Th' authority which I deriv'd from Heaven.
And now by some strong motion I am led 290
Into this wilderness, to what intent
I learn not yet, perhaps I need not know;

Book I. PARADISE REGAIN'D. 153

For what concerns my knowledge God reveals.

So spake our Morning star then in his rise,
And looking round on every side beheld 295

A pathless desert, dusk with horrid shades ;

The way he came not having mark'd, return

Was difficult, by human steps untrod ;

And he still on was led, but with such thoughts

Accompanied of things past and to come 300

Lodg'd in his breast, as well might recommend

Such solitude before choicest society.

Full forty days he pass'd, whether on hill

Sometimes, anon in shady vale, each night

Under the covert of some ancient oak, 305

Or cedar, to defend him from the dew,

Or harbour'd in lone cave, is not reveal'd ;

Nor tasted human food, nor hunger felt

Till those days ended, hunger'd then at last

Among wild beasts : they at his sight grew mild, 310

Nor sleeping him nor waking harm'd, his walk

The fiery serpent fled, and noxious worm,

The lion and fierce tiger glar'd aloof.

But now an aged man in rural weeds,

Following, as seem'd, the quest of some stray ewe, 315

Or wither'd sticks to gather, which might serve

Against a winter's day when winds blow keen,

To warm him wet return'd from field at eve,

He saw approach, who first with curious eye

Perus'd him, then with words thus utter'd spake. 320

Sir, what ill chance hath brought thee to this place

So far from path or road of men, who pass

In

In troop or caravan? for single none
Durst ever, who return'd, and dropt not here
His carcass, pin'd with hunger and with drouth. 325
I ask the rather, and the more admire,
For that to me thou seem'st the man, whom late
Our new baptizing Prophet at the ford
Of Jordan honor'd so, and call'd thee Son
Of God; I saw and heard, for we sometimes 330
Who dwell this wild, constrain'd by want, come forth
To town or village nigh (nighest is far)
Where ought we hear, and curious are to hear,
What happens new; fame also finds us out.

To whom the Son of God. Who brought me hither,
Will bring me hence; no other guide I seek.

By miracle he may, reply'd the swain,
What other way I see not, for we here
Live on tough roots and stubs, to thirst inur'd
More than the camel, and to drink go far, 340
Men to much misery and hardship born;
But if thou be the Son of God, command
That out of these hard stones be made thee bread,
So shalt thou save thyself and us relieve
With food, whereof we wretched seldom taste. 345

He ended, and the Son of God reply'd.
Think'st thou such force in bread? is it not written
(For I discern thee other than thou seem'st)
Man lives not by bread only, but each word
Proceeding from the mouth of God, who fed 350
Our fathers here with Manna? in the mount
Moses was forty days, nor eat nor drank;

And

And forty days Elijah without food
 Wander'd this barren waste ; the same I now :
 Why dost thou then suggest to me distrust, 355
 Knowing who I am, as I know who thou art ?

Whom thus answer'd th' Arch-Fiend now undif-
 'Tis true, I am that Spirit unfortunate, [guis'd.
 Who leagu'd with millions more in rash revolt
 Kept not my happy station, but was driven 360
 With them from bliss to the bottomless deep,
 Yet to that hideous place not so confin'd
 By rigor unconniving, but that oft
 Leaving my dolorous prison I enjoy
 Large liberty to round this globe of earth, 365
 Or range in th' air, nor from the Heav'n of Heavens
 Hath he excluded my resort sometimes.

I came among the sons of God, when he
 Gave up into my hands Uzzean Job
 To prove him, and illustrate his high worth ; 370
 And when to all his Angels he propos'd
 To draw the proud king Ahab into fraud
 That he might fall in Ramoth, they demurring,
 I undertook that office, and the tongues
 Of all his flattering prophets glibb'd with lies 375
 To his destruction, as I had in charge,
 For what he bids I do: though I have lost
 Much lustre of my native brightness, lost
 To be belov'd of God, I have not lost
 To love, at least contemplate and admire 380
 What I see excellent in good, or fair,
 Or virtuous, I should so have lost all sense.

What

What can be then less in me than desire
 To see thee and approach thee, whom I know
 Declar'd the Son of God, to hear attent 385
 Thy wisdom, and behold thy Godlike deeds ?
 Men generally think me much a foe
 To all mankind : why should I ? they to me
 Never did wrong or violence ; by them
 I lost not what I lost, rather by them 390
 I gain'd what I have gain'd, and with them dwell
 Copartner in these regions of the world,
 If not disposer ; lend them oft my aid,
 Oft my advice by presages and signs,
 And answers, oracles, portents, and dreams, 395
 Whereby they may direct their future life.
 Envy they say excites me, thus to gain
 Companions of my misery and woe.
 At first it may be ; but long since with woe
 Nearer acquainted, now I feel by proof, 400
 That fellowship in pain divides not smart,
 Nor lightens ought each man's peculiar load.
 Small consolation then, were man adjoin'd :
 'This wounds me most (what can it less ?) that man,
 Man fall'n shall be restor'd, I never more. 405

To whom our Saviour sternly thus reply'd.
 Deservedly thou griev'st, compos'd of lies
 From the beginning, and in lies wilt end ;
 Who boast'st release from Hell, and leave to come
 Into the Heav'n of Heav'ns : thou com'st indeed, 410
 As a poor miserable captive thrall
 Comes to the place where he before had sat

Among

Among the prime in splendor, now depos'd,
 Ejected, emptied, gaz'd, unpitied, shunn'd,
 A spectacle of ruin or of scorn 415
 To all the host of Heav'n: the happy place
 Imparts to thee no happiness, no joy,
 Rather inflames thy torment, representing
 Lost blifs, to thee no more communicable,
 So never more in Hell than when in Heaven. 420
 But thou art serviceable to Heav'n's King.
 Wilt thou impute to' obedience what thy fear
 Extorts, or pleasure to do ill excites?
 What but thy malice mov'd thee to misdeem
 Of righteous Job, then cruelly to' afflict him 425
 With all inflictions? but his patience won.
 The other service was thy chosen task,
 To be a liar in four hundred mouths;
 For lying is thy sustenance, thy food.
 Yet thou pretend'st to truth; all oracles 430
 By thee are giv'n, and what confess'd more true
 Among the nations? that hath been thy craft,
 By mixing somewhat true to vent more lies.
 But what have been thy answers, what but dark,
 Ambiguous, and with double sense deluding, 435
 Which they who ask'd have seldom understood,
 And not well understood as good not known?
 Who ever by consulting at thy shrine
 Return'd the wiser, or the more instruct
 To fly or follow what concern'd him most, 440
 And run not sooner to his fatal snare?
 For God hath justly giv'n the nations up

To

To thy delusions; justly, since they fell
Idolatrous: but when his purpose is
Among them to declare his providence 445
To thee not known, whence hast thou then thy truth,
But from him or his Angels president
In every province? who themselves disdaining
T' approach thy temples, give thee in command
What to the smallest tittle thou shalt say 450
To thy adorers; thou with trembling fear,
Or like a fawning parasite, obey'st;
Then to thyself ascrib'st the truth foretold.
But this thy glory shall be soon retrench'd;
No more shalt thou by oracling abuse 455
The Gentiles; henceforth oracles are ceas'd,
And thou no more with pomp and sacrifice
Shalt be inquir'd at Delphos or elsewhere,
At least in vain, for they shall find thee mute.
God hath now sent his living oracle 460
Into the world to teach his final will,
And sends his Spi'rit of truth henceforth to dwell
In pious hearts, an inward oracle
To all truth requisite for men to know,
So spake our Saviour; but the subtle Fiend, 465
Though inly stung with anger and disdain,
Dissembled, and this answer smooth return'd.
Sharply thou hast insisted on rebuke,
And urg'd me hard with doings, which not will
But misery hath wrested from me: where 470
Easily canst thou find one miserable,
And not enforc'd oft-times to part from truth;

If

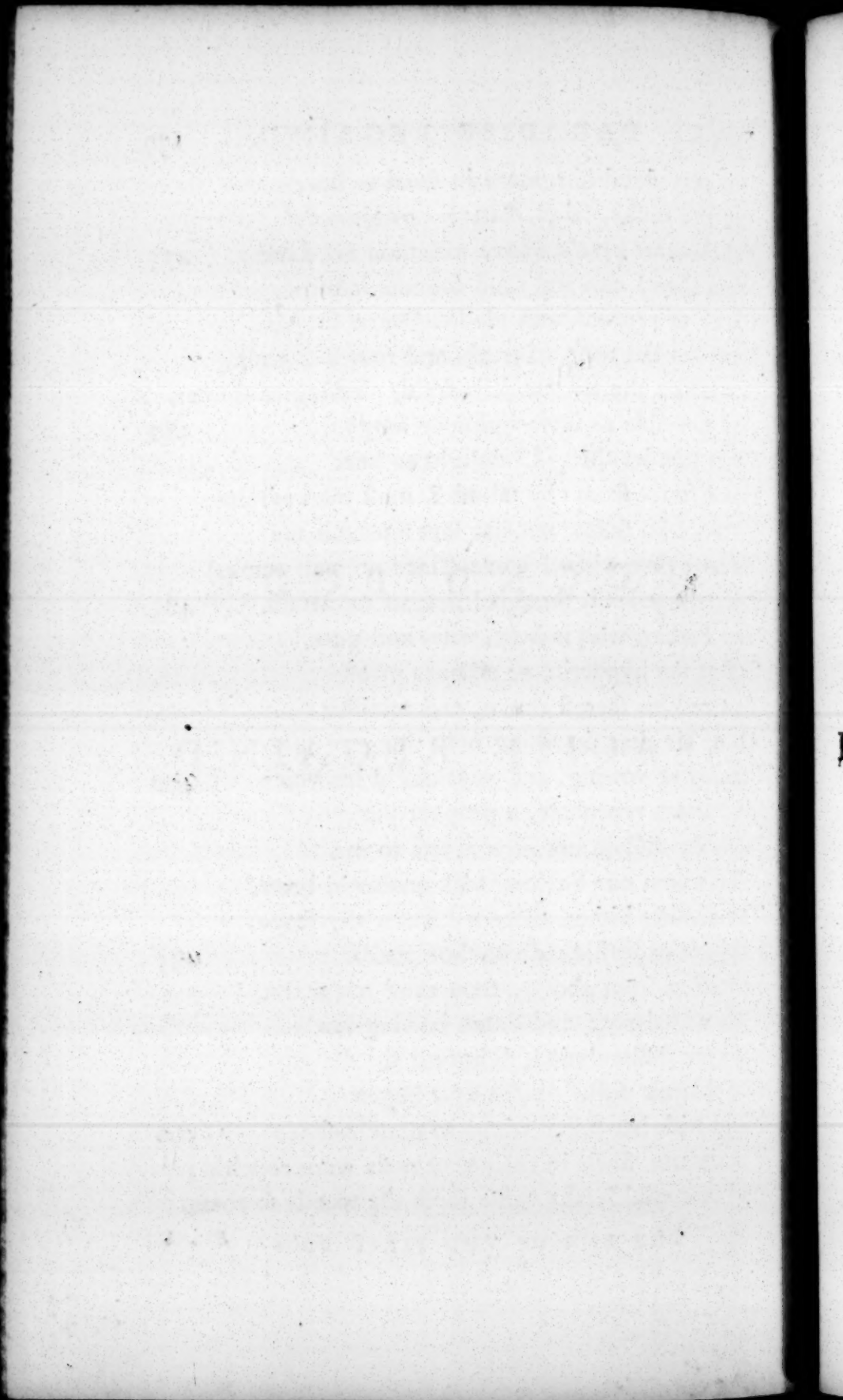
Book I. PARADISE REGAIN'D. 159

If it may stand him more in stead to lie,
 Say and unsay, feign, flatter, or abjure?
 But thou art plac'd above me, thou art Lord; 475
 From thee I can and must submit-indure
 Check or reproof, and glad to 'scape so quit.
 Hard are the ways of truth, and rough to walk,
 Smooth on the tongue discours'd, pleasing to th' ear,
 And tuneable as sylvan pipe or song; 480
 What wonder then if I delight to hear
 Her dictates from thy mouth? most men admire
 Virtue, who follow not her lore: permit me
 To hear thee when I come (since no man comes)
 And talk at least, though I despair to' attain. 485
 Thy Father, who is holy, wise, and pure,
 Suffers the hypocrite or atheous priest
 To tread his sacred courts, and minister
 About his altar, handling holy things,
 Praying or vowing, and vouchsaf'd his voice 490
 To Balaam reprobate, a prophet yet
 Inspir'd; disdain not such access to me.

To whom our Saviour with unalter'd brow.
 Thy coming hither, though I know thy scope,
 I bid not or forbid; do as thou find'st 495
 Permission from above; thou canst not more.

He added not; and Satan bowing low
 His gray dissimulation, disappear'd
 Into thin air diffus'd: for now began
 Night with her sullen wings to double-shade 500
 The desert; fowls in their clay nests were couch'd;
 And now wild beasts came forth the woods to roam.

THE END OF THE FIRST BOOK.



THE
SECOND BOOK
OF
PARADISE REGAIN'D.

VOL. XI.

M



PARADISE REGAIN'D.

B O O K II.

MEAN while the new-baptiz'd, who yet remain'd
 At Jordan with the Baptist, and had seen
 Him whom they heard so late expressly call'd
 Jesus Messiah Son of God declar'd,
 And on that high authority had believ'd, 5
 And with him talk'd, and with him lodg'd, I mean
 Andrew and Simon, famous after known,
 With others though in holy writ not nam'd,
 Now missing him their joy so lately found,
 So lately found, and so abruptly gone, 10
 Began to doubt, and doubted many days,
 And as the days increas'd, increas'd their doubt:
 Sometimes they thought he might be only shown,
 And for a time caught up to God, as once
 Moses was in the mount, and missing long; 15
 And the great Thibite, who on fiery wheels
 Rode up to Heav'n, yet once again to come.
 Therefore as those young prophets then with care
 Sought lost Elijah, so in each place these
 Nigh to Bethabara; in Jericho 20
 The city' of palms, Ænon, and Salem old,
 Machærus, and each town or city wall'd

On this side the broad lake Genezaret,
Or in Peræa; but return'd in vain.
Then on the bank of Jordan, by a creek, 25
Where winds with reeds and osiers whisp'ring play,
Plain fishermen, no greater men them call,
Close in a cottage low together got,
'Their unexpected loss and complaints out breath'd.
Alas, from what high hope to what relapse 30
Unlook'd for are we fall'n! our eyes beheld
Messiah certainly now come, so long
Expected of our fathers; we have heard
His words, his wisdom full of grace and truth;
Now, now, for sure, deliverance is at hand, 35
'The kingdom shall to Israel be restor'd;
'Thus we rejoic'd, but soon our joy is turn'd
Into perplexity and new amaze:
For whither is he gone, what accident
Hath rapt him from us? will he now retire 40
After appearance, and again prolong
Our expectation? God of Israël,
Send thy Messiah forth, the time is come;
Behold the kings of th' earth how they oppress
Thy chosen, to what highth their pow'r unjust 45
They have exalted, and behind them cast
All fear of thee; arise and vindicate
Thy glory, free thy people from their yoke.
But let us wait; thus far he hath perform'd,
Sent his Anointed, and to us reveal'd him, 50
By his great Prophet, pointed at and shown
In public, and with him we have convers'd;

Let

Let us be glad of this, and all our fears
Lay on his providence; he will not fail,
Nor will withdraw him now, nor will recall, 55
Mock us with his blest sight, then snatch him hence;
Soon we shall see our hope, our joy return.

Thus they out of their complaints new hope resume
To find whom at the first they found unfought:
But to his mother Mary, when she saw 60
Others return'd from baptism, not her son,
Nor left at Jordan, tidings of him none,
Within her breast though calm, her breast though pure,
Motherly cares and fears got head, and rais'd
Some troubled thoughts, which she in sighs thus clad.

O what avails me now that honor high
To have conceiv'd of God, or that salute
Hail highly favor'd, among women blest!
While I to sorrows am no less advanc'd,
And fears as eminent, above the lot 70
Of other women, by the birth I bore,
In such a season born when scarce a shed
Could be obtain'd to shelter him or me
From the bleak air; a stable was our warmth,
A manger his; yet soon enforc'd to fly 75
Thence into Egypt, till the murd'rous king
Were dead, who fought his life, and missing fill'd
With infant blood the streets of Bethlehem;
From Egypt home return'd, in Nazareth
Hath been our dwelling many years; his life 80
Private, unactive; calm, contemplative,
Little suspicious to any king; but now

Full grown to man, acknowledg'd, as I hear,
 By John the Baptist, and in public shown,
 Son own'd from Heaven by his Father's voice; 85
 I look'd for some great change; to honor? no,
 But trouble, as old Simeon plain foretold,
 That to the fall and rising he should be
 Of many in Israël, and to a sign
 Spoken against, that through my very soul 90
 A sword shall pierce; this is my favor'd lot,
 My exaltation to afflictions high;
 Afflicted I may be, it seems, and blest;
 I will not argue that, nor will repine.
 But where delays he now? some great intent 95
 Conceals him: when twelve years he scarce had seen,
 I lost him, but so found, as well I saw
 He could not lose himself; but went about
 His Father's business; what he meant I mus'd,
 Since understand; much more his absence now 100
 Thus long to some great purpose he obscures.
 But I to wait with patience am inur'd;
 My heart hath been a store-house long of things
 And say'ings laid up, portending strange events.
 Thus Mary pond'ring oft, and oft to mind 105
 Recalling what remarkably had pass'd
 Since first her salutation heard, with thoughts
 Meekly compos'd awaited the fulfilling:
 The while her son tracing the desert wild,
 Sole but with holiest meditations fed, 110
 Into himself descended, and at once
 All his great work to come before him set;

How

Book II. PARADISE REGAIN'D. 167

How to begin, how to accomplish best
His end of being on earth, and mission high :
For Satan with sly preface to return 115
Had left him vacant, and with speed was gone
Up to the middle region of thick air,
Where all his potentates in council sat ;
There without sign of boast, or sign of joy,
Solicitous and blank he thus began. 120

Princes, Heav'n's ancient Sons, ethereal Thrones,
Demonian Spirits now, from th' element
Each of his reign allotted, rightlier call'd
Pow'rs of fire, air, water, and earth beneath,
So may we hold our place and these mild seats 125
Without new trouble ; such an enemy
Is risen to invade us, who no less
Threatens than our expulsion down to Hell ;
I, as I undertook, and with the vote
Consenting in full frequency was impower'd, 130
Have found him, view'd him, tasted him, but find
Far other labor to be undergone
Than when I dealt with Adam first of Men,
Though Adam by his wife's allurements fell,
However to this man inferior far, 135
If he be man by mother's side at least,
With more than human gifts from Heav'n adorn'd,
Perfections absolute, graces divine,
And amplitude of mind to greatest deeds.
Therefore I am return'd, lest confidence 140
Of my success with Eve in Paradise
Deceive you to persuasion over-sure

Of like succeeding here; I summon all
Rather to be in readiness, with hand
Or counsel to assist; lest I, who erst
Thought none my equal, now be over-match'd. 145

So spake th' old Serpent doubting, and from all
With clamor was assur'd their utmost aid
At his command; when from amidst them rose
Belial, the dissoluteſt Spi'rit that fell, 150
The sensualleſt, and after Asmodai
The fleshlieſt Incubus, and thus advis'd.

Set women in his eye, and in his walk,
Among daughters of men the faireſt ſound;
Many are in each region paſſing fair 155
As the noon ſky; more like to Goddeſſes
Than mortal creatures, graceful and diſcreet,
Expert in amorous arts, inchanting tongues
Perſuaſive, virgin majeſty with mild
And ſweet allay'd, yet terrible t' approach, 160
Skill'd to retire, and in retiring draw
Hearts after them tangled in amorous nets.
Such object hath the pow'r to ſoft'n and tame
Severeſt temper, ſmooth the rugged'ſt brow,
Enerve, and with voluptuous hope diſſolve, 165
Draw out with credulous deſire, and lead
At will the manlieſt, reſoluteſt breaſt,
As the magnetic hardeſt iron draws.
Women, when nothing elſe, beguil'd the heart
Of wiſeſt Solomon, and made him build, 170
And made him bow to the Gods of his wives.
To whom quick anſwer Satan thus return'd.

Belial,

Book II. PARADISE REGAIN'D. 169

Belial, in much uneven scale thou weigh'st
 All others by thyself; because of old
 Thou thyself doat'dst on womankind, admiring 175
 Their shape, their color, and attractive grace,
 None are, thou think'st, but taken with such toys.
 Before the flood thou with thy lusty crew,
 False titled sons of God, roaming the earth
 Cast wanton eyes on the daughters of men, 180
 And coupled with them, and begot a race.
 Have we not seen, or by relation heard,
 In courts and regal chambers how thou lurk'st,
 In wood or grove by mossy fountain side,
 In valley or green meadow, to way-lay 185
 Some beauty rare, Calisto, Clymene,
 Daphne, or Semele, Antiopa,
 Or Amydone, Syrinx, many more
 Too long, then lay'st thy scapes on names ador'd,
 Apollo, Neptune, Jupiter, or Pan, 190
 Satir, or Faun, or Sylvan? But these haunts
 Delight not all; among the sons of men,
 How many have with a smile made small account
 Of beauty and her lures, easily scorn'd
 All her assaults, on worthier things intent? 195
 Remember that Pellean conqueror,
 A youth, how all the beauties of the east
 He slightly view'd, and slightly overpass'd;
 How he surnam'd of Africa dismiss'd
 In his prime youth the fair Iberian maid. 200
 For Solomon, he liv'd at ease, and full
 Of honor, wealth, high fare, aim'd not beyond

Higher

Higher design than to enjoy his state;
 Thence to the bait of women lay expos'd :
 But he whom we attempt is wiser far 205
 Than Solomon, of more exalted mind,
 Made and set wholly on th' accomplishment
 Of greatest things; what woman will you find,
 Though of this age the wonder and the fame,
 On whom his leisure will vouchsafe an eye 210
 Of fond desire? or should she confident,
 As sitting queen ador'd on beauty's throne,
 Descend with all her winning charms begirt
 T' enamour, as the zone of Venus once
 Wrought that effect on Jove, so fables tell; 215
 How would one look from his majestic brow
 Seated as on the top of virtue's hill,
 Discount'nance her despis'd, and put to rout
 All her array; her female pride deject,
 Or turn to reverent awe? for beauty stands 220
 In th' admiration only of weak minds
 Led captive; cease to' admire, and all her plumes
 Fall flat and shrink into a trivial toy,
 At every sudden slighting quite abash'd :
 Therefore with manlier objects we must try 225
 His constancy, with such as have more show
 Of worth, of honor, glory', and popular praise;
 Rocks whereon greatest men have ofttest wreck'd;
 Or that which only seems to satisfy
 Lawful desires of nature, not beyond; 230
 And now I know he hungers where no food
 Is to be found, in the wide wilderness;

The rest commit to me, I shall let pass
No' advantage, and his strength as oft assay.

He ceas'd, and heard their grant in loud acclame;

Then forthwith to him takes a chosen band

Of Spirits likest to himself in guile

To be at hand, and at his beck appear,

If cause were to unfold some active scene

Of various persons, each to know his part; 240

Then to the desert takes with these his flight;

Where still from shade to shade the Son of God

After forty days fasting had remain'd,

Now hungring first, and to himself thus said.

Where will this end? four times ten days I've pass'd

Wand'ring this woody maze, and human food

Nor tasted, nor had appetite; that fast

To virtue I impute not, or count part

Of what I suffer here; if nature need not,

Or God support nature without repast 250

Though needing, what praise is it to indure?

But now I feel I hunger, which declares

Nature hath need of what she asks; yet God

Can satisfy that need some other way,

Though hunger still remain: so it remain 255

Without this body's wasting, I content me,

And from the sting of famin fear no harm,

Nor mind it, fed with better thoughts that feed

Me hungring more to do my Father's will.

It was the hour of night, when thus the Son 260

Commun'd in silent walk, then laid him down

Under the hospitable covert nigh

Of trees thick interwoven; there he slept,
And dream'd, as appetite is wont to dream,
Of meats and drinks, nature's refreshment sweet; 265
Him thought, he by the brook of Cherith stood,
And saw the ravens with their horny beaks
Food to Elijah bringing ev'n and morn, [brought:
Though ravenous, taught t' abstain from what they
He saw the prophet also how he fled 270
Into the desert, and how there he slept
Under a juniper; then how awak'd
He found his supper on the coals prepar'd,
And by the Angel was bid rise and eat,
And eat the second time after repose, 275
The strength whereof suffic'd him forty days;
Sometimes that with Elijah he partook,
Or as a guest with Daniel at his pulse.
Thus wore out night, and now the herald lark
Left his ground-nest, high tow'ring to descry 280
The morn's approach, and greet her with his song:
As lightly from his grassy couch up rose
Our Saviour, and found all was but a dream,
Fasting he went to sleep, and fasting wak'd.
Up to a hill anon his steps he rear'd, 285
From whose high top to ken the prospect round,
If cottage were in view, sheep-cote, or herd;
But cottage, herd, or sheep-cote, none he saw,
Only' in a bottom saw a pleasant grove,
With chaunt of tuneful birds resounding loud; 290
Thither he bent his way, determin'd there
To rest at noon, and enter'd soon the shade

High roof, and walks beneath, and alleys brown,
 That open'd in the midst a woody scene;
 Nature's own work it seem'd (nature taught art) 295
 And to a superstitious eye the haunt
 Of Wood-Gods and Wood-Nymphs; he view'd it
 When suddenly a man before him stood, [round,
 Not rustic as before, but seemlier clad,
 As one in city', or court, or palace bred, 300
 And with fair speech these words to him address'd.

With granted leave officious I return,
 But much more wonder that the Son of God
 In this wild solitude so long should bide
 Of all things destitute, and well I know, 305
 Not without hunger. Others of some note,
 As story tells, have trod this wilderness;
 The fugitive bond-woman with her son
 Out-cast Nebaioth, yet found here relief
 By a providing Angel; all the race 310
 Of Israel here had famish'd, had not God
 Rain'd from Heav'n Manna; and that Prophet bold
 Native of Thebez wand'ring here was fed
 Twice by a voice inviting him to eat:
 Of thee these forty days none hath regard, 315
 Forty and more deserted here indeed.

To whom thus Jesus. What conclud'st thou hence?
 They all had need, as I thou see'st have none.

How hast thou hunger then? Satan reply'd.
 Tell me if food were now before thee set, 320
 Would'st thou not eat? Thereafter as I like
 The giver, answer'd Jesus. Why should that

Cause

Cause thy refusal ? said the subtle Fiend.
Hast thou not right to all created things ?
Owe not all creatures by just right to thee 325
Duty and service, not to stay till bid,
But tender all their pow'r ? nor mention I
Meats by the Law unclean, or offer'd first
To idols, those young Daniel could refuse ;
Nor proffer'd by an enemy, though who 330
Would scruple that, with want oppress'd ? Behold
Nature asham'd, or better to express,
Troubled that thou should'st hunger, hath purvey'd
From all the elements her choicest store
To treat thee as beseems, and as her Lord 335
With honor, only deign to sit and eat.

He spake no dream, for as his words had end,
Our Saviour lifting up his eyes beheld
In ample space under the broadest shade
A table richly spread, in regal mode, 340
With dishes pil'd, and meats of noblest sort
And favor, beasts of chase, or fowl of game,
In pastry built, or from the spit, or boil'd,
Gris-amber-steam'd ; all fish from sea or shore,
Freshet, or purling brook, of shell or fin, 345
And exquisitest name, for which was drain'd
Pontus, and Lucrine bay, and Afric coast.
Alas how simple, to these cates compar'd,
Was that crude apple that diverted Eve !
And at a stately side-board by the wine 350
That fragrant smell diffus'd, in order stood
Tall stripling youths rich clad, of fairer hue

Than

Than Ganymed or Hylas ; distant more
Under the trees now tripp'd, now solemn stood
Nymphs of Diana's train, and Naiades 355

With fruits and flow'rs from Amalthea's horn,
And ladies of th' Hesperides, that seem'd
Fairer than feign'd of old, or fabled since
Of faery damsels met in forest wide
By knights of Logres, or of Lyones, 360
Lancelot, or Pelleas, or Pellenore :

And all the while harmonious airs were heard
Of chiming strings, or charming pipes, and winds
Of gentlest gale Arabian odors fann'd
From their soft wings, and Flora's earliest smells. 365
Such was the splendor, and the Tempter now
His invitation earnestly renew'd.

What doubts the Son of God to sit and eat ?
These are not fruits forbidden ; no interdict
Defends the touching of these viands pure ; 370
Their taste no knowledge works at least of evil,
But life preserves, destroys life's enemy,
Hunger, with sweet restorative delight.

All these are Spi'rits of air, and woods, and springs,
Thy gentle ministers, who come to pay 375
Thee homage, and acknowledge thee their Lord :
What doubt'st thou Son of God ? sit down and eat.

To whom thus Jesus temp'rately reply'd.
Said'st thou not that to all things I had right ?
And who withholds my pow'r that right to use ? 380
Shall I receive by gift what of my own,
When and where likes me best, I can command ?

I can

I can at will, doubt not, as soon as thou,
 Command a table in this wilderness,
 And call swift flights of Angels ministrant 385
 Array'd in glory on my cup to' attend:
 Why shouldst thou then obtrude this diligence,
 In vain, where no acceptance it can find?
 And with my hunger what hast thou to do?
 Thy pompous delicacies I contemn, 390
 And count thy specious gifts no gifts, but guiles.

To whom thus answer'd Satan malecontent.
 That I have also pow'r to give, thou seest;
 If of that pow'r I bring thee voluntary
 What I might have bestow'd on whom I pleas'd, 395
 And rather opportunely in this place
 Chose to impart to thy apparent need,
 Why shouldst thou not accept it? but I see
 What I can do or offer is suspect;
 Of these things others quickly will dispose, 400
 Whose pains have earn'd the far fet spoil. With that
 Both table and provision vanish'd quite
 With sound of harpies wings, and talons heard;
 Only th' impórtune Tempter still remain'd,
 And with these words his temptation pursu'd. 405

By hunger, that each other creature tames,
 Thou art not to be harm'd, therefore not mov'd;
 Thy temperance invincible besides,
 For no allurements yields to appetite,
 And all thy heart is set on high designs, 410
 High actions; but wherewith to be achiev'd?
 Great acts require great means of enterprise;

Thou

Book II. PARADISE REGAIN'D. 177

Thou art unknown, unfriended, low of birth,
 A carpenter thy father known, thyself
 Bred up in poverty and straits at home, 415
 Lost in a desert here and hunger-bit :

Which way or from what hope dost thou aspire
 To greatness ? whence authority deriv'st ?
 What followers, what retinue canst thou gain,
 Or at thy heels the dizzy multitude, 420

Longer than thou canst feed them on thy cost ?
 Money brings honor, friends, conquest, and realms :
 What rais'd Antipater the Edomite,
 And his son Herod plac'd on Judah's throne

(Thy throne), but gold that got him puissant friends ?
 Therefore, if at great things thou would'st arrive,
 Get riches first, get wealth, and treasure heap,
 Not difficult, if thou hearken to me ;

Riches are mine, fortune is in my hand ;
 They whom I favor thrive in wealth amain, 430
 While virtue, valor, wisdom, sit in want.

To whom thus Jesus patiently reply'd.
 Yet wealth without these three is impotent
 To gain dominion, or to keep it gain'd.
 Witnesses those ancient empires of the earth, 435

In highth of all their flowing wealth dissolv'd :
 But men endued with these have oft attain'd
 In lowest poverty to highest deeds ;

Gideon, and Jephtha, and the shepherd lad,
 Whose offspring on the throne of Judah sat 440
 So many ages, and shall yet regain
 That seat, and reign in Israel without end.

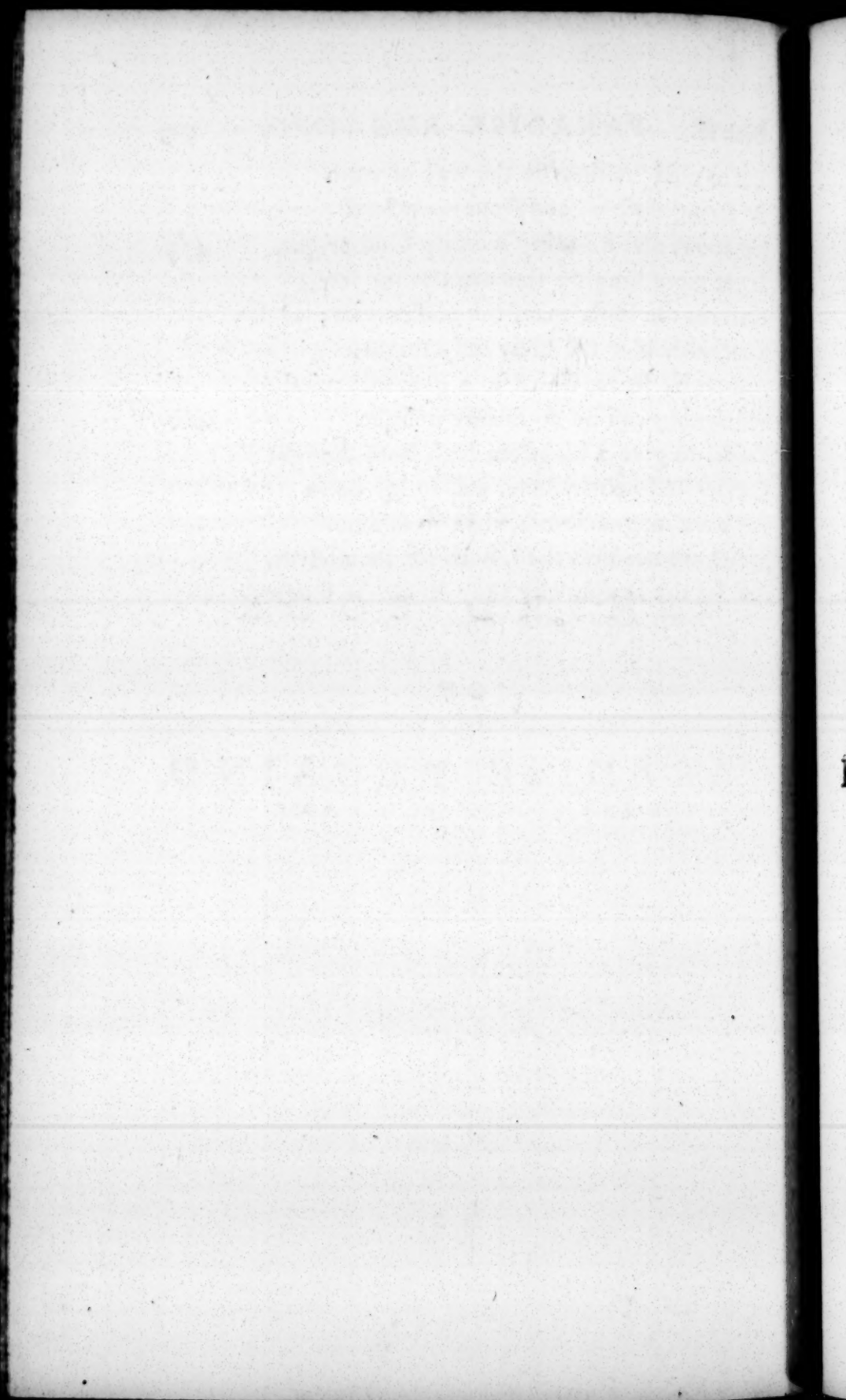
Among the Heathen, (for throughout the world
 To me is not unknown what hath been done
 Worthy' of memorial) canst thou not remember 445
 Quintius, Fabricius, Curius, Regulus?
 For I esteem those names of men so poor
 Who could do mighty things, and could contemn
 Riches though offer'd from the hand of kings.
 And what in me seems wanting, but that I 450
 May also in this poverty as soon
 Accomplish what they did, perhaps and more?
 Extol not riches then, the toil of fools,
 The wise man's cumbrance if not snare, more apt
 To slacken virtue, and abate her edge, 455
 Than prompt her to do ought may merit praise.
 What if with like aversion I reject
 Riches and realms; yet not for that a crown,
 Golden in show, is but a wreath of thorns,
 Brings dangers, troubles, cares, and sleepless nights,
 To him who wears the regal diadem,
 When on his shoulders each man's burden lies;
 For therein stands the office of a king,
 His honor, virtue, merit, and chief praise,
 That for the public all this weight he bears. 465
 Yet he who reigns within himself, and rules
 Passions, desires, and fears, is more a king;
 Which every wise and virtuous man attains:
 And who attains not, ill aspires to rule
 Cities of men, or headstrong multitudes, 470
 Subject himself to anarchy within,
 Or lawless passions in him which he serves.

But

I. Book II. PARADISE REGAIN'D. 179

But to guide nations in the way of truth
By saving doctrin, and from error lead
45 To know, and knowing worship God aright, 475
Is yet more kingly ; this attracts the soul,
Governs the inner man, the nobler part ;
That other o'er the body only reigns,
And oft by force, which to a generous mind
50 So reigning can be no sincere delight. 480
Besides to give a kingdom hath been thought
Greater and nobler done, and to lay down
Far more magnanimous, than to assume.
Riches are needless then, both for themselves,
55 And for thy reason why they should be fought, 485
To gain a scepter, ofttest better miss'd.

THE END OF THE SECOND BOOK.



THE
THIRD BOOK
OF
PARADISE REGAIN'D.

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PARADISE REGAIN'D.

B O O K III.

SO spake the Son of God, and Satan stood
 A while as mute confounded what to say,
 What to reply, confuted and convinc'd
 Of his weak arguing, and fallacious drift;
 At length collecting all his serpent wiles, 5
 With soothing words renew'd, him thus accosts.

I see thou know'st what is of use to know,
 What best to say canst say, to do canst do;
 Thy actions to thy words accord, thy words
 To thy large heart give utterance due, thy heart 10
 Contains of good, wise, just, the perfect shape.
 Should kings and nations from thy mouth consult,
 Thy counsel would be as the oracle
 Urim and Thummim, those oraculous gems
 On Aaron's breast; or tongue of seers old 15
 Infallible: or wert thou sought to deeds
 That might require th' array of war, thy skill
 Of conduct would be such, that all the world
 Could not sustain thy prowess, or subsist
 In battel, though against thy few in arms. 20
 These God-like virtues wherefore dost thou hide,
 Affecting private life, or more obscure

In savage wilderness ? wherefore deprive
 All earth her wonder at thy acts, thyself
 The fame and glory, glory the reward 25
 That soie excites to high attempts, the flame
 Of most erected spi'rits, most temper'd pure
 Ethereal, who all pleasures else despise,
 All treasures and all gain esteem as dross,
 And dignities and pow'rs all but the highest ? 30
 Thy years are ripe, and over-ripe ; the son
 Of Macedonian Philip had ere these
 Won Asia, and the throne of Cyrus held
 At his dispose ; young Scipio had brought down
 The Carthaginian pride ; young Pompey quell'd 35
 The Pontic king, and in triúmph had rode.
 Yet years, and to ripe years judgment mature,
 Quench not the thirst of glory, but augment.
 Great Julius, whom now all the world admires,
 The more he grew in years, the more inflam'd 40
 With glory, wept that he had liv'd so long
 Inglorious : but thou yet art not too late.

To whom our Saviour calmly thus reply'd.
 Thou neither dost persuade me to seek wealth
 For empire's sake, nor empire to affect 45
 For glory's sake, by all thy argument.
 For what is glory but the blaze of fame,
 The peoples praise, if always praise unmix'd ?
 And what the people but a herd confus'd,
 A miscellaneous rabble, who extol [praise ?
 Things vulgar, and well weigh'd, scarce worth the
 They praise, and they admire they know not what,
 And

And know not whom, but as one leads the other;
 And what delight to be by such extoll'd,
 To live upon their tongues and be their talk, 55
 Of whom to be disprais'd were no small praise?
 His lot who dares be singularly good.
 Th' intelligent among them and the wise
 Are few, and glory scarce of few is rais'd.
 This is true glory and renown, when God, 60
 Looking on th' earth, with approbation marks
 The just man, and divulges him through Heaven
 To all his Angels, who with true applause
 Recount his praises: thus he did to Job,
 When, to extend his fame through Heav'n and Earth,
 As thou to thy reproach may'st well remember,
 He ask'd thee, Hast thou seen my servant Job?
 Famous he was in Heav'n, on Earth less known;
 Where glory is false glory, attributed
 To things not glorious, men not worthy' of fame. 70
 They err who count it glorious to subdue
 By conquest far and wide, to over-run
 Large countries, and in field great battles win,
 Great cities by assault: what do these worthies,
 But rob and spoil, burn, slaughter, and inslave 75
 Peaceable nations, neighb'ring, or remote,
 Made captive, yet deserving freedom more
 Than those their conquerors, who leave behind
 Nothing but ruin wheresoe'er they rove,
 And all the flourishing works of peace destroy, 80
 Then swell with pride, and must be titled Gods,
 Great Benefactors of mankind, Deliverers,

Worshipt

Worshipt with temple, priest, and sacrifice;
 One is the son of Jove, of Mars the other;
 Till conqu'ror Death discover them scarce men, 85
 Rolling in brutish vices, and deform'd,
 Violent or shameful death their due reward.
 But if there be in glory ought of good,
 It may by means far different be attain'd
 Without ambition, war, or violence; 90
 By deeds of peace, by wisdom eminent,
 By patience, temperance: I mention still
 Him whom thy wrongs with faintly patience borne
 Made famous in a land and times obscure;
 Who names not now with honor patient Job? 95
 Poor Socrates (who next more memorable?)
 By what he taught and suffer'd for so doing,
 For truth's sake suffering death unjust, lives now
 Equal in fame to proudest conquerors.
 Yet if for fame and glory ought be done, 100
 Ought suffer'd; if young African for fame
 His wasted country freed from Punic rage,
 The deed becomes unprais'd, the man at least,
 And loses, though but verbal, his reward.
 Shall I seek glory then, as vain men seek, 105
 Oft not deserv'd? I seek not mine, but his
 Who sent me', and thereby witness whence I am.

To whom the Tempter murm'ring thus reply'd.
 Think not so slight of glory; therein least
 Resembling thy great Father: he seeks glory, 110
 And for his glory all things made, all things
 Orders and governs; nor content in Heaven

By

Book III. PARADISE REGAIN'D. 187

By all his Angels glorify'd, requires
 Glory from men, from all men good or bad,
 Wife or unwise, no difference, no exemption; 115
 Above all sacrifice, or hallow'd gift

Glory' he requires, and glory he receives
 Promiscuous from all nations, Jew, or Greek,
 Or barbarous, nor exception hath declar'd;
 From us his foes pronounc'd glory' he exacts. 120

To whom our Saviour fervently reply'd.
 And reason; since his word all things produc'd,
 Though chiefly not for glory as prime end,
 But to show forth his goodness, and impart
 His good communicable to every soul 125

Freely; of whom what could he less expect
 Than glory' and benediction, that is thanks,
 The slightest, easiest, readiest recompense
 From them who could return him nothing else,
 And not returning that would likeliest render 130
 Contempt instead, dishonor, obloquy?

Hard recompense, unsuitable return
 For so much good, so much beneficence.
 But why should man seek glory, who' of his own
 Hath nothing, and to whom nothing belongs 135
 But condemnation, ignominy', and shame?

Who for so many benefits receiv'd
 Turn'd recreant to God, ingrate and false,
 And so of all true good himself despoil'd,
 Yet, sacrilegious, to himself would take 140
 That which to God alone of right belongs;
 Yet so much bounty is in God, such grace,

That

That who advance his glory, not their own,
Them he himself to glory will advance.

So spake the Son of God ; and here again 145
Satan had not to answer, but stood struck
With guilt of his own sin, for he himself
Insatiable of glory had lost all,
Yet of another plea bethought him soon.

Of glory, as thou wilt, said he, so deem, 150
Worth or not worth the seeking, let it pass :
But to a kingdom thou art born, ordain'd
To sit upon thy father David's throne ;
By mother's side thy father ; though thy right
Be now in pow'rful hands, that will not part 155
Easily from possession won with arms :
Judæa now and all the promis'd land,
Reduc'd a province under Roman yoke,
Obeys Tiberius ; nor is always rul'd
With temp'rate sway ; oft have they violated 160
The temple, oft the law with foul affronts,
Abominations rather, as did once
Antiochus : and think'st thou to regain
Thy right by sitting still or thus retiring ?
So did not Maccabeus : he indeed 165
Retir'd unto the desert, but with arms ;
And o'er a mighty king so oft prevail'd,
'That by strong hand his family obtain'd,
Though priests, the crown, and David's throne usurp'd,
With Modin and her suburbs once content. 170
If kingdom move thee not, let move thee zeal
And duty ; zeal and duty are not flow ;

But

Book III. PARADISE REGAIN'D. 189

But on occasion's forelock watchful wait.
They themselves rather are occasion best,
Zeal of thy father's house, duty to free 175
Thy country from her Heathen servitude ;
So shalt thou best fulfil, best verify
The prophets old, who sung thy endless reign ;
The happier reign the sooner it begins ;
Reign then ; what canst thou better do the while ? 180
To whom our Saviour answer thus return'd.
All things are best fulfill'd in their due time,
And time there is for all things, Truth hath said :
If of my reign prophetic Writ hath told,
That it shall never end, so when begin 185
The Father in his purpose hath decreed,
He in whose hand all times and seasons roll.
What if he hath decreed that I shall first
Be try'd in humble state, and things adverse,
By tribulations, injuries, insults, 190
Contempts, and scorns, and snares, and violence,
Suffering, abstaining, quietly expecting,
Without distrust or doubt, that he may know
What I can suffer, how obey ? who best
Can suffer, best can do ; best reign, who first 195
Well hath obey'd ; just trial ere I merit
My exaltation without change or end.
But what concerns it thee when I begin
My everlasting kingdom, why art thou
Solicitous, what moves thy inquisition ? 200
Know'st thou not that my rising is thy fall,
And my promotion will be thy destruction ?

To

To whom the Tempter inly rack'd reply'd.
 Let that come when it comes ; all hope is lost
 Of my reception into grace ; what worse ? 205
 For where no hope is left, is left no fear :
 If there be worse, the expectation more
 Of worse torments me than the feeling can.
 I would be at the worst ; worst is my port,
 My harbour, and my ultimate repose, 210
 The end I would attain, my final good.
 My error was my error, and my crime
 My crime ; whatever for itself condemn'd,
 And will alike be punish'd, whether thou
 Reign or reign not ; though to that gentle brow 215
 Willingly I could fly, and hope thy reign,
 From that placid aspect and meek regard,
 Rather than aggravate my evil state,
 Would stand between me and thy Father's ire
 (Whose ire I dread more than the fire of Hell) 220
 - A shelter and a kind of shading cool
 Interposition, as a summer's cloud.
 If I then to the worst that can be haste,
 Why move thy feet so slow to what is best,
 Happiest both to thyself and all the world, 225
 That thou who worthiest art should'st be their king ?
 Perhaps thou linger'st in deep thoughts detain'd
 Of th' enterprise so hazardous and high ;
 No wonder, for though in thee be united
 What of perfection can in man be found, 230
 Or human nature can receive, consider
 Thy life hath yet been private, most part spent

At home, scarce view'd the Galilean towns,
 And once a year Jerusalem, few days
 Short sojourn; and what thence couldst thou observe?
 The world thou hast not seen, much less her glory,
 Empires, and monarchs, and their radiant courts,
 Best school of best experience, quickest insight
 In all things that to greatest actions lead.

The wisest, unexperienc'd, will be ever 240

Timorous and loath, with novice modesty,
 (As he who seeking asses found a kingdom)

Irresolute, unhardy, unadventurous:

But I will bring thee where thou soon shalt quit

Those rudiments, and see before thine eyes 245

The monarchies of th' earth, their pomp and state,

Sufficient introduction to inform

Thee, of thyself so apt, in regal arts,

And regal mysteries, that thou may'st know

How best their opposition to withstand. 250

With that (such pow'r was giv'n him then) he took

The Son of God up to a mountain high.

It was a mountain at whose verdant feet

A spacious plain out-stretch'd in circuit wide

Lay pleasant; from his side two rivers flow'd, 255

Th' one winding, th' other strait, and left between

Fair champain with less rivers intervein'd,

Then meeting join'd their tribute to the sea:

Fertil of corn the glebe, of oil and wine;

With herds the pastures throng'd, with flocks the hills;

Huge cities and high tower'd, that well might seem

The seats of mightiest monarchs, and so large

The prospect was, that here and there was room
For barren desert fountainless and dry.

To this high mountain top the Tempter brought 265
Our Saviour, and new train of words began.

Well have we speeded, and o'er hill and dale,
Forest and field and flood, temples and towers,
Cut shorter many a league; here thou behold'st
Assyria and her empire's ancient bounds, 270

Araxes and the Caspian lake, thence on
As far as Indus east, Euphrates west,
And oft beyond; to south the Persian bay,
And inaccessible th' Arabian drouth:

Here Nineveh, of length within her wall 275
Several days journey, built by Ninus old,
Of that first golden monarchy the seat,
And seat of Salmanassar, whose success
Israel in long captivity still mourns;

There Babylon, the wonder of all tongues, 280
As ancient, but rebuilt by him who twice
Judah and all thy father David's house
Led captive, and Jerusalem laid waste,

Till Cyrus set them free; Persepolis
His city there thou seest, and Bactra there; 285
Ecbatana her structure vast there shows,

And Hecatompylos her hundred gates;
There Susa by Choaspes, amber stream,
The drink of none but kings; of later fame
Built by Emathian, or by Parthian hands, 290

The great Seleucia, Nisibis, and there
Artaxata, Teredon, Ctesiphon,

Turning

Book III. PARADISE REGAIN'D. 193

Turning with easy eye thou may'st behold.
 All these the Parthian, now some ages past,
 By great Arfaces led, who founded first 295
 That empire, under his dominion holds,
 From the luxurious kings of Antioch won.
 And just in time thou com'st to have a view
 Of his great pow'r; for now the Parthian king
 In Ctesiphon hath gather'd all his host 300
 Against the Scythian, whose incursions wild
 Have wasted Sogdiana; to her aid
 He marches now in haste; see, though from far,
 His thousands, in what martial equipage
 They issue forth, steel bows and shafts their arms, 305
 Of equal dread in flight or in pursuit;
 All horsemen, in which fight they most excel;
 See how in warlike muster they appear,
 In rhombs and wedges, and half-moons, and wings.
 He look'd, and saw what numbers numberless 310
 The city gates out-pour'd, light-armed troops
 In coats of mail and military pride;
 In mail their horses clad, yet fleet and strong,
 Prauncing their riders bore, the flow'r and choice
 Of many provinces from bound to bound; 315
 From Arachosia, from Candaor east,
 And Margiana to the Hyrcanian cliffs
 Of Caucasus, and dark Iberian dales,
 From Atropatia and the neighb'ring plains
 Of Adiabene, Media, and the south 320
 Of Susiana, to Balsara's haven.

VOL. XI. O He

He saw them in their forms of battle rang'd.
 How quick they wheel'd, and fly'ing behind them shot
 Sharp fleet of arrowy show'rs against the face
 Of their pursuers, and overcame by flight; 325
 The field all iron cast a gleaming brown;
 Nor wanted clouds of foot, nor on each horn
 Cuirassiers all in steel for standing fight,
 Chariots or elephants indors'd with towers
 Of archers, nor of lab'ring pioneers 330
 A multitude with spades and axes arm'd
 To lay hills plain, fell woods, or valleys fill,
 Or where plain was raise hill; or overlay
 With bridges rivers proud, as with a yoke;
 Mules after these, camels and dromedaries, 335
 And waggons fraught with utensils of war.
 Such forces met not, nor so wide a camp,
 When Agrican with all his northern powers
 Besieg'd Albracca, as romances tell,
 The city' of Gallaphrone, from whence to win 340
 The fairest of her sex Angelica
 His daughter, fought by many prowest knights,
 Both Paynim, and the peers of Charlemain.
 Such and so numerous was their chivalry;
 At sight whereof the Fiend yet more presum'd, 345
 And to our Saviour thus his words renew'd.
 That thou may'st know I seek not to engage
 Thy virtue, and not every way secure
 On no slight grounds thy safety; hear, and mark
 To what end I have brought thee hither and shown 350
 All

Book III. PARADISE REGAIN'D. 195

All this fair fight : thy kingdom though foretold
By prophet or by Angel, unless thou
Endeavor, as thy father David did,
Thou never shalt obtain ; prediction still
In all things, and all men, supposes means, 355
Without means us'd, what it predicts revokes.
But say thou wert possess'd of David's throne
By free consent of all, none opposit,
Samaritan or Jew ; how could'st thou hope
Long to enjoy it quiet and secure, 360
Between two such inclosing enemies
Roman and Parthian ? therefore one of these
Thou must make sure thy own, the Parthian first
By my advice, as nearer, and of late
Found able by invasion to annoy 365
Thy country', and captive lead away her kings
Antigonus and old Hyrcanus bound,
Maugre the Roman : it shall be my task
To render thee the Parthian at dispose ;
Choose which thou wilt, by conquest or by league. 370
By him thou shalt regain, without him not,
That which alone can truly reinstall thee
In David's royal seat, his true successor,
Deliverance of thy brethren, those ten tribes
Whose offspring in his territory yet serve, 375
In Habor, and among the Medes dispers'd ;
Ten sons of Jacob, two of Joseph lost
Thus long from Israel, serving as of old
Their fathers in the land of Egypt serv'd,

This offer sets before thee to deliver. 380

These if from servitude thou shalt restore

To their inheritance, then, nor till then,

Thou on the throne of David in full glory,

From Egypt to Euphrates and beyond

Shalt reign, and Rome or Cæsar not need fear. 385

To whom our Saviour answer'd thus unmov'd.

Much ostentation vain of fleshly arm,

And fragil arms, much instrument of war

Long in preparing, soon to nothing brought,

Before mine eyes thou' hast set; and in my ear 390

Vented much policy, and projects deep

Of enemies, of aids, battels and leagues,

Plausible to the world, to me worth nought.

Means I must use, thou say'st, prediction else

Will unpredict and fail me of the throne: 395

My time I told thee (and that time for thee

Were better farthest off) is not yet come:

When that comes, think not thou to find me slack

On my part ought endeavoring, or to need

Thy politic maxims, or that cumbersome 400

Luggage of war there shown me, argument

Of human weakness rather than of strength.

My brethren, as thou call'st them, those ten tribes

I must deliver, if I mean to reign

David's true heir, and his full scepter sway 405

To just extent over all Israel's sons;

But whence to thee this zeal, where was it then

For Israel, or for David, or his throne,

When

Book III. PARADISE REGAIN'D. 197

When thou stood'st up his tempter to the pride
Of numb'ring Israel, which cost the lives 410
Of threescore and ten thousand Israelites
By three days pestilence? such was thy zeal
To Israel then, the same that now to me.
As for those captive tribes, themselves were they
Who wrought their own captivity, fell off 415
From God to worship calves, the deities
Of Egypt, Baal next and Ashtarothe,
And all th' idolatries of Heathen round,
Besides their other worse than heath'nish crimes;
Nor in the land of their captivity 420
Humbled themselves, or penitent besought
The God of their forefathers; but so dy'd
Impenitent, and left a race behind
Like to themselves, distinguishable scarce
From Gentiles, but by circumcision vain, 425
And God with idols in their worship join'd.
Should I of these the liberty regard,
Who freed as to their ancient patrimony,
Unhumbled, unrepentant, unreform'd,
Headlong would follow'; and to their Gods perhaps
Of Bethel and of Dan? no, let them serve 431
Their enemies, who serve idols with God.
Yet he at length, time to himself best known,
Remembring Abraham, by some wondrous call
May bring them back repentant and sincere, 435
And at their passing cleave th' Assyrian flood,
While to their native land with joy they haste,

As the Red Sea and Jordan once he cleft,
When to the promis'd land their fathers pass'd;
To his due time and providence I leave them. 440

So spake Israel's true king, and to the Fiend
Made answer meet, that made void all his wiles.
So fares it when with truth falsehood contends.

THE END OF THE THIRD BOOK.

THE
FOURTH BOOK
OF
PARADISE REGAIN'D.

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PARADISE REGAIN'D.

B O O K IV.

PErplex'd and troubled at his bad success
 The Tempter stood, nor had what to reply,
 Discover'd in his fraud, thrown from his hope
 So oft, and the persuasive rhetoric
 That sleek'd his tongue, and won so much on Eve, 5
 So little here, nay lost; but Eve was Eve,
 This far his over-match, who self-deceiv'd
 And rash, before-hand had no better weigh'd
 The strength he was to cope with, or his own:
 But as a man who had been matchless held 10
 In cunning, over-reach'd where least he thought,
 To salve his credit, and for very spite,
 Still will be tempting him who foils him still,
 And never cease, though to his shame the more;
 Or as a swarm of flies in vintage-time, 15
 About the wine-press where sweet must is pour'd,
 Beat off, returns as oft with humming sound;
 Or surging waves against a solid rock,
 Though all to shivers dash'd, th' assault renew,
 Vain batt'ry, and in froth or bubbles end; 20
 So Satan, whom repulse upon repulse
 Met ever, and to shameful silence brought,
 Yet

Yet gives not o'er though desp'rate of success,
And his vain importunity pursues.

He brought our Saviour to the western side 25
Of that high mountain, whence he might behold
Another plain, long but in breadth not wide,
Wash'd by the southern sea, and on the north
To equal length back'd with a ridge of hills,
That screen'd the fruits of th' earth and seats of men
From cold Septentrion blasts, thence in the midst 31
Divided by a river, of whose banks
On each side an imperial city stood,
With tow'rs and temples proudly elevate
On sev'n small hills, with palaces adorn'd, 35
Porches and theatres, baths, aqueducts,
Statues and trophies, and triumphal arcs,
Gardens and groves presented to his eyes,
Above the highth of mountains interpos'd:
By what strange parallax or optic skill 40
Of vision multiply'd through air, or glass
Of telescope, were curious to inquire:
And now the Tempter thus his silence broke.

'The city which thou see'st no other deem
Than great and glorious Rome, queen of the earth 45
So far renown'd, and with the spoils enrich'd
Of nations; there the capitol thou see'st
Above the rest lifting his stately head
On the Tarpeian rock, her citadel
Impregnable, and there Mount Palatine, 50
Th' imperial palace, compass huge, and high
The structure, skill of noblest architects,

With

Book IV. PARADISE REGAIN'D. 203

With gilded battlements, conspicuous far,
Turrets and terraces, and glitt'ring spires.
Many a fair edifice besides, more like 55
Houses of God, (so well I have dispos'd
My aery microscope) thou may'st behold
Outside and inside both, pillars and roofs,
Carv'd work, the hand of fam'd artificers
In cedar, marble, ivory, or gold. 60
Thence to the gates cast round thine eye, and see
What conflux issuing forth, or entring in,
Prætors, proconsuls to their provinces
Hasting, or on return, in robes of state ;
5 Lictors and rods, the ensigns of their power, 65
Legions and cohorts, turms of horse and wings :
Or embassies from regions far remote
In various habits on the Appian road,
Or on th' Emilian, some from farthest south,
Syene', and where the shadow both way falls, 70
Meroë Nilotic ile, and more to west,
The realm of Bocchus to the Black-moor sea ;
From th' Asian kings and Parthian among these,
From India and the golden Chersonese,
And utmost Indian ile Taprobané, 75
Dusk faces with white filken turbants wreath'd ;
From Gallia, Gades, and the British west,
Germans and Scythians, and Sarmatians north
Beyond Danubius to the Tauric pool.
All nations now to Rome obedience pay, 80
To Rome's great emperor, whose wide domain
In ample territory, wealth and power,

Civility

Civility of manners, arts and arms,
 And long renown, thou justly may'st prefer
 Before the Parthian; these two thrones except, 85
 The rest are barb'rous, and scarce worth the fight,
 Shar'd among petty kings too far remov'd;
 These having shown thee, I have shown thee all
 The kingdoms of the world, and all their glory.
 This emp'ror hath no son, and now is old, 90
 Old and lascivious, and from Rome retir'd
 To Capreae an island small but strong
 On the Campanian shore, with purpose there
 His horrid lusts in private to enjoy,
 Committing to a wicked favorite 95
 All public cares, and yet of him suspicious,
 Hated of all, and hating; with what ease,
 Indued with regal virtues as thou art,
 Appearing, and beginning noble deeds,
 Might'st thou expel this monster from his throne 100
 Now made a sty, and in his place ascending
 A victor people free from servile yoke?
 And with my help thou may'st; to me the power
 Is giv'n, and by that right I give it thee.
 Aim therefore at no less than all the world, 105
 Aim at the high'est, without the high'est attain'd
 Will be for thee no sitting, or not long,
 On David's throne, be prophecy'd what will.
 To whom the Son of God unmov'd reply'd.
 Nor doth this grandeur and majestic show 110
 Of luxury, though call'd magnificence,
 More than of arms before, allure mine eye,

Much

Book IV. PARADISE REGAIN'D. 205

Much less my mind; though thou should'st add to tell
Their sumptuous gluttonies, and gorgeous feasts
On citron tables or Atlantic stone, 115

(For I have also heard, perhaps have read)

Their wines of Setia, Cales, and Falerne,

Chios, and Crete, and how they quaff in gold,

Crystal and myrrhine cups imboss'd with gems

And studs of pearl, to me should'st tell who thirst 120

And hunger still: then embassies thou show'st

From nations far and nigh; what honour that,

But tedious waste of time to sit and hear

So many hollow compliments and lies,

Outlandish flatteries? then proceed'st to talk 125

Of th' emperor, how easily subdued,

How gloriously; I shall, thou say'st, expel

A brutish monster: what if I withal

Expel a Devil who first made him such?

Let his tormenter conscience find him out; 130

For him I was not sent, nor yet to free

That people victor once, now vile and base,

Deservedly made vassal, who once just,

Frugal, and mild, and temp'rate, conquer'd well,

But govern ill the nations under yoke, 135

Peeling their provinces, exhausted all

By lust and rapin; first ambitious grown

Of triumph, that insulting vanity;

Then cruel, by their sports to blood inur'd

Of fighting beasts, and men to beasts expos'd, 140

Luxurious by their wealth, and greedier still,

And from the daily scene effeminate.

What

What wise and valiant man would seek to free
 These thus degenerate, by themselves enslav'd,
 Or could of inward slaves make outward free? 145
 Know therefore when my season comes to sit
 On David's throne, it shall be like a tree
 Spreading and overshadowing all the earth,
 Or as a stone that shall to pieces dash
 All monarchies besides throughout the world, 150
 And of my kingdom there shall be no end:
 Means there shall be to this, but what the means,
 Is not for thee to know, nor me to tell.

To whom the Tempter impudent reply'd.
 I see all offers made by me how slight 155
 Thou valuest, because offer'd, and reject'st:
 Nothing will please the difficult and nice,
 Or nothing more than still to contradict:
 On th' other side know also thou, that I
 On what I offer set as high esteem, 160
 Nor what I part with mean to give for nought;
 All these which in a moment thou behold'st,
 'The kingdoms of the world to thee I give;
 For giv'n to me, I give to whom I please,
 No trifle; yet with this reserve, not else, 165
 On this condition, if thou wilt fall down,
 And worship me as thy superior lord,
 Easily done, and hold them all of me;
 For what can less so great a gift deserve?

Whom thus our Saviour answer'd with disdain. 170
 I never lik'd thy talk, thy offers less,
 Now both abhor, since thou hast dar'd to utter

Th'

Th' abominable terms, impious condition;
 But I indure the time, till which expir'd,
 Thou hast permission on me. It is written 175
 The first of all commandments, Thou shalt worship
 The Lord thy God, and only him shalt serve;
 And dar'st thou to the Son of God propound
 To worship thee accurs'd, now more accurs'd
 For this attempt bolder than that on Eve, 180
 And more blasphemous? which expect to rue.
 The kingdoms of the world to thee were given,
 Permitted rather, and by thee usurp'd;
 Other donation none thou canst produce:
 If giv'n, by whom but by the King of kings, 185
 God over all supreme? if giv'n to thee,
 By thee how fairly is the giver now
 Repaid? But gratitude in thee is lost
 Long since. Wert thou so void of fear or shame,
 As offer them to me the Son of God, 190
 To me my own, on such abhorred pact,
 That I fall down and worship thee as God?
 Get thee behind me; plain thou now appear'st
 That evil one, Satan for ever damn'd.

To whom the Fiend with fear abash'd reply'd. 195
 Be not so sore offended, Son of God,
 Though sons of God both Angels are and Men,
 If I to try whether in higher sort
 Than these thou bear'st that title, have propos'd
 What both from Men and Angels I receive, 200
 Tetrarchs of fire, air, flood, and on the earth
 Nations besides from all the quarter'd winds,

God of this world invok'd and world beneath;
Who then thou art, whose coming is foretold
To me so fatal, me it most concerns. 205
The trial hath indamag'd thee no way,
Rather more honor left and more esteem;
Me nought advantag'd, missing what I aim'd.
Therefore let pass, as they are transitory,
The kingdoms of this world; I shall no more 210
Advise thee; gain them as thou canst, or not.
And thou thyself seem'st otherwise inclin'd
Than to a worldly crown, addicted more
To contemplation and profound dispute,
As by that early action may be judg'd, 215
When slipping from thy mother's eye thou went'st
Alone into the temple; there wast found
Among the gravest Rabbies disputant
On points and questions fitting Moses' chair,
Teaching, not taught; the childhood shows the man,
As morning shows the day. Be famous then 221
By wisdom; as thy empire must extend,
So let extend thy mind o'er all the world
In knowledge, all things in it comprehend:
All knowledge is not couch'd in Moses' law, 225
The Pentateuch, or what the Prophets wrote;
The Gentiles also know, and write, and teach
To admiration, led by nature's light;
And with the Gentiles much thou must converse,
Ruling them by persuasion as thou mean'st; 230
Without their learning how wilt thou with them,
Or they with thee hold conversation meet?

How

Book IV. PARADISE REGAIN'D. 209

How wilt thou reason with them, how refute
Their idolisms, traditions, paradoxes?
Error by his own arms is best evinc'd. 235
Look once more ere we leave this specular mount
Westward, much nearer by southwest, behold
Where on the Ægean shore a city stands
Built nobly, pure the air, and light the soil,
Athens the eye of Greece, mother of arts 240
And eloquence, native to famous wits
Or hospitable, in her sweet recess.
City' or suburban, studious walks and shades;
See there the olive grove of Academe,
Plato's retirement, where the Attic bird 245
Trills her thick-warbled notes the summer long;
There flow'ry hill Hymettus with the sound
Of bees industrious murmur oft invites
To studious musing; there Ilissus rolls
His whisp'ring stream: within the walls then view 250
The schools of ancient sages; his who bred
Great Alexander to subdue the world,
Lyceum there, and painted Stoa next:
There shalt thou hear and learn the secret power
Of harmony in tones and numbers hit 255
By voice or hand, and various-measur'd verse,
Æolian charms and Dorian lyric odes,
And his who gave them breath, but higher sung,
Blind Melesigenes thence Homer call'd,
Whose poem Phœbus challeng'd for his own. 260
Thence what the lofty grave tragedians taught
In Chorus or Iambic, teachers best

Of moral prudence, with delight receiv'd
 In brief sententious precepts, while they treat
 Of fate, and chance, and change in human life ; 265
 High actions, and high passions best describing :
 Thence to the famous orators repair,
 Those ancient, whose resistless eloquence
 Wiielded at will that fierce democratie,
 Shook th' arsenal and fulmin'd over Greece, 270
 To Macedon and Artaxerxes' throne :
 To sage Philosophy next lend thine ear,
 From Heav'n descended to the low-rooft house
 Of Socrates ; see there his tenement,
 Whom well inspir'd the oracle pronounc'd 275
 Wisest of men ; from whose mouth issued forth
 Mellifluous streams, that water'd all the schools
 Of Academics old and new, with those
 Surnam'd Peripatetics, and the sect
 Epicurean, and the Stoic severe ; 280
 These here revolve, or, as thou lik'st, at home,
 Till time mature thee to a kingdom's weight ;
 These rules will render thee a king complete
 Within thyself, much more with empire join'd.

To whom our Saviour sagely thus reply'd. 285
 Think not but that I know these things, or think
 I know them not ; not therefore am I short
 Of knowing what I ought : he who receives
 Light from above, from the fountain of light,
 No other doctrin needs, though granted true ; 290
 But these are false, or little else but dreams,
 Conjectures, fancies, built on nothing firm.

Book IV. PARADISE REGAIN'D. 211

The first and wisest of them all profess'd
To know this only, that he nothing knew ;
The next to fabling fell and smooth conceits ; 295
A third sort doubted all things, though plain sense ;
Others in virtue plac'd felicity,
But virtue join'd with riches and long life ;
In corporal pleasure he, and careless ease ;
The Stoic last in philosophic pride, 300
By him call'd virtue ; and his virtuous man,
Wise, perfect in himself, and all possessing,
Equals to God, oft shames not to prefer,
As fearing God nor man, condemning all
Wealth, pleasure, pain or torment, death and life, 305
Which when he lists, he leaves, or boasts he can,
For all his tedious talk is but vain boast,
Or subtle shifts conviction to evade.
Alas, what can they teach, and not mislead,
Ignorant of themselves, of God much more, 310
And how the world began, and how man fell
Degraded by himself, on grace depending ?
Much of the soul they talk, but all awry,
And in themselves seek virtue, and to themselves
All glory arrogate, to God give none, 315
Rather accuse him under usual names,
Fortune and Fate, as one regardless quite
Of mortal things. Who therefore seeks in these
True wisdom, finds her not, or by delusion
Far worse, her false resemblance only meets, 320
An empty cloud. However many books,
Wise men have said, are wearisome ; who reads

Incessantly, and to his reading brings not
 A spirit and judgment equal or superior,
 (And what he brings, what needs he elsewhere seek?)
 Uncertain and unsettled still remains, 326
 Deep vers'd in books and shallow in himself,
 Crude or intoxicate, collecting toys,
 And trifles for choice matters, worth a sponge;
 As children gathering pebbles on the shore. 330
 Or if I would delight my private hours
 With music or with poem, where so soon
 As in our native language can I find
 That solace? All our law and story strow'd
 With hymns, our psalms with artful terms inscrib'd,
 Our Hebrew songs and harps in Babylon, 336
 That pleas'd so well our victors ear, declare
 That rather Greece from us these arts deriv'd;
 Ill imitated, while they loudest sing
 The vices of their Deities, and their own 340
 In fable, hymn, or song, so personating
 Their Gods ridiculous, and themselves past shame.
 Remove their swelling epithets thick laid
 As varnish on a harlot's cheek, the rest,
 Thin sown with ought of profit or delight, 345
 Will far be found unworthy to compare
 With Sion's songs, to all true tastes excelling,
 Where God is prais'd aright, and God-like men,
 The Holiest of Holies, and his Saints;
 Such are from God inspir'd, not such from thee, 350
 Unless where moral virtue is express'd
 By light of nature not in all quite lost.

Their

Book IV. PARADISE REGAIN'D 213

'Their orators thou then extoll'st, as those
The top of eloquence, statists indeed,
And lovers of their country, as may seem; 355
But herein to our prophets far beneath,
As men divinely taught, and better teaching
The solid rules of civil government

In their majestic unaffected stile
Than all th' oratory of Greece and Rome. 360

In them is plainest taught, and easiest learnt,
What makes a nation happy', and keeps it so,
What ruins kingdoms, and lays cities flat;
These only with our law best form a king.

So spake the Son of God; but Satan now 365
Quite at a loss, for all his darts were spent,
Thus to our Saviour with stern brow reply'd.

Since neither wealth nor honor, arms nor arts,
Kingdom nor empire pleases thee, nor ought
By me propos'd in life contemplative, 370

Or active, tended on by glory', or fame,
What dost thou in this world? The wilderness
For thee is fittest place; I found thee there,
And thither will return thee; yet remember
What I foretel thee, soon thou shalt have cause 375
To wish thou never hadst rejected thus

Nicely or cautiously my offer'd aid,
Which would have set thee in short time with ease
On David's throne, or throne of all the world,
Now at full age, fulness of time, thy season, 380

When prophecies of thee are best fulfill'd.

Now contrary, if I read ought in Heaven,

Or Heav'n write ought of fate, by what the stars
 Voluminous, or single characters,
 In their conjunction met, give me to spell, 385
 Sorrows, and labors, opposition, hate
 Attends thee, scorns, reproaches, injuries,
 Violence and stripes, and lastly cruel death;
 A kingdom they portend thee, but what kingdom,
 Real or allegoric, I discern not, 390
 Nor when, eternal sure, as without end,
 Without beginning; for no date prefix'd
 Directs me in the starry rubric set.

So say'ing he took (for still he knew his power
 Not yet expir'd) and to the wilderness 395
 Brought back the Son of God, and left him there,
 Feigning to disappear. Darknes now rose,
 As day-light sunk, and brought in louring night
 Her shadowy offspring, unsubstantial both,
 Privation mere of light and absent day. 400
 Our Saviour meek and with untroubled mind
 After his aery jaunt, though hurried fore,
 Hungry and cold betook him to his rest,
 Wherever, under some concourse of shades,
 Whose branching arms thick interwin'd might shield
 From dews and damps of night his shelter'd head, 406
 But shelter'd slept in vain, for at his head
 The Tempter watch'd, and soon with ugly dreams
 Disturb'd his sleep; and either tropic now
 'Gan thunder, and both ends of Heav'n, the clouds 410
 From many a horrid rift abortive pour'd
 Fierce ran with lightning mix'd, water with fire

Book IV. PARADISE REGAIN'D. 215

In ruin reconcil'd: nor slept the winds
 Within their stony caves, but rush'd abroad
 From the four hinges of the world, and fell 415
 On the vex'd wilderness, whose tallest pines,
 Though rooted deep as high, and sturdiest oaks
 Bow'd their stiff necks, loaden with stormy blasts,
 Or torn up sheer: ill wast thou shrouded then,
 O patient Son of God, yet only stood'st 420
 Unshaken; nor yet stay'd the terror there;
 Infernal ghosts, and hellish furies, round
 Environ'd thee, some howl'd, some yell'd, some shriek'd,
 Some bent at thee their fiery darts, while thou
 Satst unappall'd in calm and sinless peace. 425
 Thus pass'd the night so foul, till morning fair
 Came forth with pilgrim steps in amice gray,
 Who with her radiant finger still'd the roar
 Of thunder, chas'd the clouds, and laid the winds,
 And grisly spectres, which the Fiend had rais'd 430
 To tempt the Son of God with terrors dire.
 And now the sun with more effectual beams
 Had chear'd the face of earth, and dry'd the wet
 From drooping plant, or dropping tree; the birds,
 Who all things now behold more fresh and green, 435
 After a night of storm so ruinous,
 Clear'd up their choicest notes in bush and spray
 To gratulate the sweet return of morn;
 Nor yet amidst this joy and brightest morn
 Was absent, after all his mischief done, 440
 The prince of darkness, glad would also seem
 Of this fair change, and to our Saviour came,

Yet with no new device, they all were spent,
 Rather by this his last affront resolv'd,
 Desp'rate of better course, to vent his rage, 445
 And mad despite to be so oft repell'd.

Him walking on a sunny hill he found,
 Back'd on the north and west by a thick wood;
 Out of the wood he starts in wonted shape,
 And in a careless mood thus to him said. 450

Fair morning yet betides thee, Son of God,
 After a dismal night; I heard the wrack
 As earth and sky would mingle; but myself
 Was distant; and these flaws, though mortals fear them
 As dang'rous to the pillar'd frame of Heaven, 455
 Or to the earth's dark basis underneath,
 Are to the main as inconsiderable,

And harmless, if not wholesome, as a sneeze
 To man's less universe, and soon are gone;
 Yet as being oft times noxious where they light 460
 On man, beast, plant, wasteful and turbulent,
 Like turbulencies in th' affairs of men,
 Over whose heads they roar, and seem to point,
 They oft fore-signify and threaten ill: -

This tempest at this desert most was bent 465
 Of men at thee, for only thou here dwell'st.
 Did I not tell thee, if thou didst reject
 The perfect season offer'd with my aid
 To win thy destin'd seat, but wilt prolong
 All to the push of fate, pursue thy way 470
 Of gaining David's throne no man knows when,
 or both the when and how is no where told,

Thou

Thou shalt be what thou art ordain'd, no doubt;
 For angels have proclaim'd it, but concealing
 The time and means: each act is rightliest done, 475
 Not when it must, but when it may be best.

If thou observe not this, be sure to find,
 What I foretold thee, many a hard assay
 Of dangers, and adversities, and pains,
 Ere thou of Israel's scepter get fast hold; 480
 Whereof this ominous night that clos'd thee round,
 So many terrors, voices, prodigies,
 May warn thee, as a sure fore-going sign.

So talk'd he while the Son of God went on
 And stay'd not, but in brief him answer'd thus. 485

Me worse than wet thou find'st not; other harm
 Those terrors, which thou speak'st of, did me none;
 I never fear'd they could, though noising loud
 And threatening nigh; what they can do as signs
 Betokening, or ill boding, I contemn 490
 As false portents, not sent from God, but thee;
 Who, knowing I shall reign past thy preventing,
 Obtrud'st thy offer'd aid, that I accepting
 At least might seem to hold all pow'r of thee,
 Ambitious Spi'rit, and wouldst be thought my God,
 And storm'st refus'd, thinking to terrify 496
 Me to thy will; desist, thou art discern'd
 And toil'st in vain, nor me in vain molest.

To whom the Fiend now swoln with rage reply'd.
 Then hear, O Son of David, Virgin-born; 500
 For Son of God to me is yet in doubt:
 Of the Messiah I have heard foretold

By

By all the Prophets; of thy birth at length
Announc'd by Gabriel with the first I knew,
And of th' angelic song in Bethlehem field, 505
On thy birth-night, that sung thee Saviour born.
From that time seldom have I ceas'd to eye
Thy infancy, thy childhood, and thy youth,
Thy manhood last, though yet in private bred;
Till at the ford of Jordan, whither all 510
Flock to the Baptist, I among the rest,
Though not to be baptiz'd, by voice from Heaven
Heard thee pronounc'd the Son of God belov'd.
Thenceforth I thought thee worth my nearer view
And narrower scrutiny, that I might learn 515
In what degree of meaning thou art call'd
The Son of God, which bears no single sense;
The Son of God I also am, or was,
And if I was, I am; relation stands;
All men are Sons of God; yet thee I thought 520
In some respect far higher so declar'd.
Therefore I watch'd thy footsteps from that hour,
And follow'd thee still on to this waste wild;
Where by all best conjectures I collect
Thou art to be my fatal enemy. 525
Good reason then, if I before-hand seek
To understand my adversary, who
And what he is; his wisdom, pow'r, intent;
By parl, or composition, truce, or league,
To win him, or win from him what I can. 530
And opportunity I here have had
To try thee, sift thee, and confess have found thee

Proof

Proof against all temptation, as a rock
 Of adamant, and as a center, firm,
 To th' utmost of mere man both wise and good, 535
 Not more ; for honors, riches, kingdoms, glory,
 Have been before contemn'd, and may again :
 Therefore to know what more thou art than man,
 Worth naming Son of God by voice from Heaven,
 Another method I must now begin. 540

So say'ing he caught him up, and without wing
 Of hippogrif bore through the air sublime
 Over the wilderness and o'er the plain ;
 Till underneath them fair Jerusalem,
 The holy city, lifted high her towers, 545
 And higher yet the glorious temple rear'd
 Her pile, far off appearing like a mount
 Of alabaster, topt with golden spires :
 There on the highest pinnacle he set
 The Son of God, and added thus in scorn. 550

There stand, if thou wilt stand ; to stand upright,
 Will ask thee skill ; I to thy Father's house
 Have brought thee', and highest plac'd, highest is best,
 Now show thy progeny ; if not to stand,
 Cast thyself down ; safely, if Son of God : 555
 For it is written, He will give command
 Concerning thee to his Angels, in their hands
 They shall up lift thee, lest at any time
 Thou chance to dash thy foot against a stone.

To whom thus Jesus ; Also it is written, 560
 Tempt not the Lord thy God : he said, and stood :
 But Satan smitten with amazement fell.

As

As when earth's son Antæus (to compare
 Small things with greatest) in Irassa strove
 With Jove's Alcides, and oft foil'd still rose, 565
 Receiving from his mother earth new strength,
 Fresh from his fall, and fiercer grapple join'd,
 Throttled at length in th' air, expir'd, and fell;
 So after many a foil the Tempter proud,
 Renewing fresh assaults, amidst his pride 570
 Fell whence he stood to see his victor fall.
 And as that Theban monster that propos'd
 Her riddle', and him who solv'd it not, devour'd,
 That once found out and solv'd, for grief and spite
 Cast herself headlong from th' Ismenian steep; 575
 So struck with dread and anguish fell the Fiend,
 And to his crew, that sat consulting, brought
 Joyless triumphals of his hop'd success,
 Ruin, and desperation, and dismay,
 Who durst so proudly tempt the Son of God. 580
 So Satan fell; and strait a fiery globe
 Of Angels on full sail of wing flew nigh,
 Who on their plummy vans receiv'd him soft
 From his uneasy station, and upbore
 As on a floating couch through the blithe air, 585
 Then in a flow'ry valley set him down
 On a green bank, and set before him spread
 A table of celestial food, divine,
 Ambrosial fruits, fetch'd from the tree of life,
 And from the fount of life ambrosial drink, 590
 That soon refresh'd him wearied, and repair'd
 What hunger, if ought hunger had impair'd,

Or

Or thirst; and as he fed, angelic quires
 Sung heav'nly anthems of his victory
 Over temptation, and the Tempter proud. 595
 True image of the Father, whether thron'd
 In the bosom of bliss, and light of light
 Conceiving, or remote from Heaven, inshrin'd
 In fleshly tabernacle, and human form,
 Wand'ring the wilderness, whatever place, 600
 Habit, or state, or motion, still expressing
 The Son of God, with God-like force indued
 Against th' attempter of thy Father's throne,
 And thief of Paradise; him long of old
 Thou didst delude, and down from Heaven cast 605
 With all his army, now thou hast aveng'd
 Supplanted Adam, and by vanquishing
 Temptation, hast regain'd lost Paradise;
 And frustrated the conquest fraudulent:
 He never more henceforth will dare set foot 610
 In Paradise to tempt; his snares are broke:
 For though that seat of earthly bliss be fail'd,
 A fairer Paradise is founded now
 For Adam and his chosen sons, whom thou
 A Saviour art come down to re-install 615
 Where they shall dwell secure, when time shall be,
 Of Tempter and temptation without fear.
 But thou, infernal Serpent, shalt not long
 Rule in the clouds; like an autumnal star
 Or lightning thou shalt fall from Heav'n, trod down
 Under his feet: for proof, ere this thou feel'st 621
 Thy wound, yet not thy last and deadliest wound,

By

By this repulse receiv'd, and hold'st in Hell
 No triumph; in all her gates Abaddon rues
 Thy bold attempt; hereafter learn with awe 625
 To dread the Son of God: he all unarm'd
 Shall chace thee with the terror of his voice
 From thy demoniac holds, possession foul,
 Thee and thy legions; yelling they shall fly,
 And beg to hide them in a herd of swine, 630
 Lest he command them down into the deep
 Bound, and to torment sent before their time.
 Hail, Son of the most high, heir of both worlds,
 Queller of Satan, on thy glorious work
 Now enter, and begin to save mankind. 635

Thus they the Son of God our Saviour meek
 Sung victor, and from heavenly feast refresh'd
 Brought on his way with joy; he unobserv'd
 Home to his mother's house private return'd.



P L A N S
OF
PARADISE LOST,
IN THE
FORM OF A TRAGEDY.
FROM
MILTON'S MANUSCRIPT.

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From MILTON's Manuscript.

The Persons.

Michael
 Heavenly Love
 Chorus of Angels
 Lucifer
 Adam } with the Serpent
 Eve }
 Conscience
 Death
 Labor
 Sickness }
 Discontent } Mutes
 Ignorance }
 with others }
 Faith
 Hope
 Charity.

The Persons.

Moses
 Divine Justice, Mercy, Wisdom, Heavenly Love
 Hesperus the Evening Star
 Chorus of Angels
 Lucifer
 Adam
 Eve
 Conscience
 Labor
 Sickness }
 Discontent } Mutes
 Ignorance }
 Fear }
 Death }
 Faith }
 Hope }
 Charity.

Other Tragedies.

ADAM in BANISHMENT.

The FLOOD.

ABRAM in EGYPT.

PARADISE LOST.

The Persons.

Moses *εὐλογίζει*, recounting how he assum'd his true body; that it corrupts not, because of his [abode] with God in the mount; declares the like of Enoch and Eliah; besides the purity of the place, that certain pure winds, dews, and clouds, preserve it from corruption; whence exhorts to the sight of God; tells they cannot see Adam in the state of innocence by reason of their sin.

Justice	}	debating what should become of Man, if he fall.
Mercy		
Wisdom		

Chorus of Angels sing a hymn of the creation.

Act II.

Heavenly Love.

Evening Star.

Chorus sing the marriage song, and describe Paradise.

Act III.

Lucifer contriving Adam's ruin.

Chorus fears for Adam, and relates Lucifer's rebellion and fall.

Act IV.

Adam	}	fallen.
Eve		

Conscience cites them to God's examination.

Chorus bewails, and tells the good Adam hath lost.

Act V.

Act V.

Adam and Eve driven out of Paradise:

Presented by an Angel with

Labor, Grief, Hatred, Envy, War,	} Mutes,
Famin, Pestilence, Sicknefs, Discon-	
tent, Ignorance, Fear, Death enter'd	
into the world,	

to whom he gives their names: likewise Winter, Heat,
Tempest, &c.

Faith	} comfort him and instruct him.
Hope	
Charity	

Chorus briefly concludes.

The Deluge. Sodom.

Dinah. Vide Euseb. Præparat. Evang. L. 9. C. 22.

The Persons.

Dinah.	Hamor.
Debora, Rebecca's nurse.	Sichem.
Jacob.	Counsellors 2.
Simeon.	Nuncius.
Levi.	Chorus.

Thamar Cuophorusa; where Juda is found to have
been the author of that crime, which he condemn'd in
Thamar. Thamar excused in what she attempted.

The Golden Calf, or the Massacre in Horeb.

The Quails, Num. 11.

The Murmurers, Num. 14.

Q 2

Corah,

- Corah, Dathan, &c. Num. 16, 17.
 Moabitides, Num. 25.
 Achan, Josue 7 and 8.
 Josuah in Gibeon, Josh. 10.
 Gideon Idoloclastes, Jud. 6, 7.
 Gideon pursuing, Jud. 8.
 Abimelech the Usurper, Jud. 9.
 Samson pursophorus, or Hybristes, or Samson marrying or in Ramath Lechi, Jud. 15.
 Dagonalia, Jud. 16.
 Comazontes, or the Benjaminites, or the Rioters, Jud. 19, 20, 21.
 Theristria, a pastoral out of Ruth.
 Eliadæ, Hophni and Phinehas, Sam. 1, 2, 3, 4, beginning with the first overthrow of Israel by the Philistins, interlac'd with Samuel's vision concerning Eli's family.
 Jonathan rescued, 1 Sam. 14.
 Doeg slanderer, 1 Sam. 22.
 The sheep-shearers in Carmel, a pastoral, 1 Sam. 25.
 Saul in Gilboa, 1 Sam. 28, 31.
 David revolted, 1 Sam. from the 27 c. to the 31.
 David adulterous, 2 Sam. c. 11, 12.
 Tamar, 2 Sam. 13.
 Achitophel, 2 Sam. 15, 16, 17, 18.
 Adoniah, 1 Reg. 2.
 Solomon Gynæocratumenus, or Idolomargus, aut Thyfiazusæ. Reg. 1. 11.
 Rehoboam, 1 Reg. 12. where is disputed of a politic religion.

Abias Therfæus, 1 Reg. 14. The queen, after much dispute, as the last refuge sent to the prophet Ahias of Shilo; receives the message. The Epitafis in that she hearing the child shall die as she comes home, refuses to return, thinking thereby to elude the oracle. The former part is spent in bringing the sick prince forth as it were desirous to shift his chamber and couch as dying men use, his father telling him what sacrifice he had sent for his health to Bethel and Dan; his fearlessness of death, and putting his father in mind to set [send] to Ahiah. The Chorus of the elders of Israel, bemoaning his virtues bereft them, and at another time wondring why Jeroboam being bad himself should so grieve for his son that was good, &c.

Imbres, or the Showers, 1 Reg. 18, 19.

Naboth *συκοφαντούμενος*, 1 Reg. 21.

Ahab, 1 Reg. 22. beginning at the synod of false prophets; ending with relation of Ahab's death; his body brought; Zedekiah slain by Ahab's friends for his seducing. (See Lavater, 2 Chron. 18.)

Elias in the mount, 2 Reg. 1. *Ὀρειβάτης*, or better, Elias Polemistes.

Elisæus Hudrocoos, 2 Reg. 3. Hudrophantes, Aquator.

Elisæus Adorodocétas.

Elisæus Minutes, five in Dothaimis, 2 Reg. 6.

Samaria Liberata, 2. Reg. 7.

Ahabæi Cunoboromeni, 2 Reg. 9. The scene Jerusalem: beginning from the watchman's discovery of Jehu till he go out: in the mean while, message of

things passing brought to Jezebel, &c. Lastly, the 70 heads of Ahab's sons brought in, and message brought of Ahaziah's brethren slain on the way, c. 10.

Jehu Belicola, 2 Reg. 10.

Athaliah, 2 Reg. 11.

Amaziah Doryalotus, 2 Reg. 14. 2 Chron. 25.

Hezechias πολιορκούμενος, 2 Reg. 18, 19. Hefechia besieged. The wicked hypocrisy of Shebna, spoken of in the 11, or thereabout of Isaiah, and the commendation of Eliakim will afford ἀφορμὰς λόγου, together with a faction, that sought help from Egypt.

Josiah Αἰαζόμενος, 2 Reg. 23.

Zedechiah νεότερος ζών, 2 Reg. but the story is larger in Jeremiah.

Solymων Halosis; which may begin from a message brought to the city, of the judgment upon Zedechiah and his children in Ribla, and so seconded with the burning and destruction of city and temple by Nebuzaradan; lamented by Jeremiah.

Afa or Æthiopes, 2 Chron. 14. with the deposing his Mother, and burning her idol.

The three Children, Dan. 3.

British Trag.

1. The cloister king Constans set up by Vortiger.
2. Vortiger poison'd by Roena.
3. Vortiger immur'd.

The three following were added afterwards in the margin.

Venutius husband to Cartismandua.

Vortiger

Vortiger marrying Roena. See Speed. Reprov'd by Vordin archbishop of London. Speed.

The massacre of the Britons by Hengist in their camp at Salisbury plain. Malmesbury.

4. Sigher of the East Saxons revolted from the faith, and reclam'd by Jarumang.

5. Ethelbert of the East Angles slain by Offa the Mercian. See Holinsh. L. 6. c. 5. Speed in the Life of Offa and Ethelbert.

6. Sebert slain by Penda after he had left his kingdom. See Holinshed, p. 116.

7. Wulfer slaying his two sons, for being Christians.

8. Osbert of Northumberland slain for ravishing the wife of Bernbocard, and the Danes brought in. See Stow. Holinsh. L. 6. c. 12. and especially Speed, L. 8. c. 2.

9. Edmund last king of the East Angles martyr'd by Hinguar the Dane. See Speed, L. 8. c. 2.

10. Sigebert tyrant of the West-Saxons slain by a Swineherd.

11. Edmund brother of Athelstan slain by a thief at his own table. Malmesbury.

12. Edwin, son to Edward the younger, for lust deprived of his kingdom, or rather by faction of Monks, whom he hated; together with the impostor Dunstan.

13. Edward son of Edgar murder'd by his step-mother. To which may be inserted the tragedy stirr'd up betwixt the Monks and Priests about marriage.

14. Ethelred, son of Edgar, a slothful king, the ruin of his land by the Danes.

15. Ceaulin, king of West-Saxons, for tyranny de-
pos'd, and banish'd, and dying.

16. The slaughter of the Monks of Bangor by
Edelfride stirr'd up, as is said, by Ethelbert, and he
by Austin the Monk, because the Britons would not
receive the rites of the Roman Church. See Bede,
Geffrey Monmouth, and Holinshed, p. 104, which
must begin with the convocation of British Clergy by
Austin to determin superfluous points, which by them
was refused.

17. Edwin by vision promis'd the kingdom of
Northumberland on promise of his conversion, and
therein establish'd by Rodoald king of East-Angles.

18. Oswin king of Deira slain by Oswie, his friend,
king of Bernitia, through instigation of flatterers. See
Holinshed, p. 115.

19. Sigibert of the East-Angles keeping company
with a person excommunicated, slain by the same man
in his house, according as the bishop Cedda had fore-
told.

20. Egfride king of the Northumbers slain in battel
against the Picts, having before wasted Ireland, and
made war for no reason on men that ever lov'd
the English: forewarn'd also by Cuthbert not to fight
with the Picts.

21. Kinewulf, King of West-Saxons, slain by Ki-
neard in the house of one of his concubines.

22. Gunthildis, the Danish lady, with her husband
Palingus, and her son, slain by appointment of the
traitor Edrick in king Ethelred's days. Holinshed,

L. 7. c. 5. together with the massacre of the Danes at Oxford. Speed.

23. Brightrick of West-Saxons poison'd by his wife Ethelburge Offa's daughter, who dies miserably also in beggary after adultery in a nunnery. Speed in Bithrick.

24. Alfred in disguise of a minstrel discovers the Danes negligence, sets on with a mighty slaughter; about the same time the Devonshire men rout Hubba and slay him.

A Heroical poem may be founded somewhere in Alfred's reign, especially at his issuing out of Edelingsey on the Danes, whose actions are well like those of Ulysses.

25. Athelstan exposing his brother Edwin to the sea, and repenting.

26. Edgar slaying Ethelwold for false play in wooing, wherein may be set out his pride, lust, which he thought to close by favoring Monks and building Monasteries: also the disposition of woman in Elfrida towards her husband.

27. Swane besieging London, and Ethelred repuls'd by the Londoners.

28. Harold slain in battel by William the Norman. The first scene may begin with the ghost of Alfred, the second son of Ethelred, slain in cruel manner by Godwin Harold's father, his mother and brother dissuading him.

29. Edmond Ironside defeating the Danes at Brentford, with his combat with Canute.

30. Edmond Ironside murder'd by Edrick the traitor, and reveng'd by Canute.

31. Gunilda, daughter to king Canute and Emma, Wife to Henry the third Emperor, accus'd of incontinency, is defended by her English page in combat against a giant-like adversary; who by him at two blows is slain, &c. Speed in the Life of Canute.

32. Hardiknute dying in his cups, an example to riot.

33. Edward Confessor's divorcing and imprisoning his noble wife Editha, Godwin's daughter; wherein is shewed his over-affection to strangers the cause of Godwin's insurrection, wherein Godwin's forbearance of battel 'prais'd, and the English moderation on both sides magnified. His slackness to redress the corrupt Clergy, and superstitious pretence of chastity.

ABRAM from MOREA, or ISAAC redeem'd.

The Oeconomy may be thus. The fifth or sixth day after Abraham's departure, Eleazer Abram's steward, first alone, and then with the Chorus, discourse of Abraham's strange voyage, their mistress' sorrow and perplexity accompanied with frightful dreams; and tell the manner of his rising by night, taking his servants and his son with him. Next may come forth Sarah herself; after the Chorus, or Ismael, or Agar; next some shepherd or company of merchants passing through the mount in the time that Abram was in the midwork, relate to Sarah what they saw. Hence lamentation, fears, wonders; the matter in the mean while

while divulg'd. Aner or Eschcol, or Mamre Abram's confederates come to the house of Abram to be more certain, or to bring news; in the mean while discoursing as the world would, of such an action divers ways, bewailing the fate of so noble a man fallen from his reputation, either through divine justice, or superstition, or coveting to do some notable act through zeal. At length a servant sent from Abram relates the truth; and last he himself comes with a great train of Melchizedec, whose shepherds being secret eye-witnesses of all passages had related to their master, and he conducted his friend Abraham home with joy.

BAPTISTES.

The Scene, the Court.

Beginning from the morning of Herod's birth-day.

Herod by some Counsellor persuaded * on his birth-day to release John Baptist, purposes it, causes him to be sent for to the court from prison. The Queen hears of it, takes occasion to pass where he is, on purpose, that under pretence of reconciling to him, or seeking to draw a kind retraction from him of his censure on the marriage; to which end she sends a courtier before to sound whether he might be persuaded to mitigate his

* Or else the Queen may plot under pretence of begging for his liberty, to seek to draw him into a snare by his freedom of speech.

sentence,

sentence, which not finding, she herself craftily assays, and on his constancy founds an accusation to Herod of a contumacious affront on such a day before many peers, prepares the king to some passion, and at last by her daughter's dancing effects it. There may prologize the Spirit of Philip, Herod's brother. It may also be thought, that Herod had well bedew'd himself with wine, which made him grant the easier to his wife's daughter. Some of his disciples also, as to congratulate his liberty, may be brought in, with whom after certain command of his death many compassionate words of his disciples, bewailing his youth cut off in his glorious course, he telling them his work is done, and wishing them to follow Christ his master.

S O D O M.

The title, Cupid's funeral pile. Sodom burning.

The Scene before Lot's gate.

The Chorus consists of Lot's shepherds come to the city about some affairs await in the evening their master's return from his evening walk toward the city-gates. He brings with him two young men or youths of noble form. After likely discourses prepares for their entertainment. By then supper is ended, the gallantry of the town pass by in procession with music and song to the temple of Venus Urania or Peor, and understanding of two noble strangers arriv'd, they send two of their choicest youth with the priest to invite them to their city solemnities, it being an honour that
their

their city had decreed to all fair personages, as being
 sacred to their Goddesses. The Angels being askt by
 the priest whence they are, say they are of Salem ; the
 priest inveighs against the strict reign of Melchizedec.
 Lot, that knows their drift, answers thwartly at last,
 of which notice given to the whole assembly, they
 hasten thither, tax him of presumption, singularity,
 breach of city-customs ; in fine, after violence, the
 Chorus of shepherds prepare resistance in their master's
 defense, calling the rest of the serviture ; but being
 forc'd to give back, the Angels open the door, rescue
 Lot, discover themselves, warn him to gather his
 friends and sons in law out of the city. He goes and
 returns, as having met with some incredulous. Some
 other friend or son in law out of the way, when Lot
 came to his house, overtakes him to know his business.
 Here is disputed of incredulity of divine judgments,
 and such like matter : at last is described the parting
 from the city ; the Chorus depart with their master ;
 the Angels do the deed with all dreadful execution ;
 the King and Nobles of the city may come forth, and
 serve to set out the terror ; a Chorus of Angels con-
 cluding, and the Angels relating the event of Lot's
 journey and of his wife. The first Chorus beginning,
 may relate the course of the city each evening every
 one with mistrefs or Ganymed, glittering along the
 streets, or solacing on the banks of Jordan, or down
 the stream. At the priest's inviting the Angels to the
 solemnity, the Angels pitying their beauty may dispute
 of love, and how it differs from lust, seeking to win
 them.

them. In the last scene, to the King and Nobles, when the fierce thunders begin aloft, the Angel appears all girt with flames, which he saith are the flames of true love, and tells the King, who falls down with terror, his just suffering, as also Athane's, i. e. Gener, Lot's son in law, for despising the continual admonitions of Lot: then calling to the thunders, lightnings, and fires, he bids them hear the call and command of God to come and destroy a godless nation: he brings them down with some short warning to other nations to take heed.

Christ born.

Herod massacring, or Rachel weeping, Matt. 2.

Christ bound.

Christ crucified.

Christ risen.

Lazarus. Joan 11.

ADAM UNPARADIS'D.

The Angel Gabriel either descending or entring, shewing since this globe was created, his frequency as much on earth, as in Heaven: describes Paradise. Next the Chorus shewing the reason of his coming to keep his watch in Paradise after Lucifer's rebellion, by command from God, and withal expressing his desire to see and know more concerning this excellent new creature, Man. The Angel Gabriel, as by his name signifying a prince of power, tracing Paradise with a
more

more free office, passes by the station of the Chorus, and desired by them relates what he knew of Man, as the creation of Eve, with ther love and marriage. After this Lucifer appears after his overthrow, bemoans himself, seeks revenge on Man. The Chorus prepare resistance at his first approach. At last, after discourse of enmity on either side, he departs; whereat the Chorus sings of the battel, and victory in Heaven against him and his accomplices; as before, after the first Act, was sung a hymn of the creation. Here again may appear Lucifer relating and insulting in what he had done to the destruction of Man. Man next, and Eve having by this time been seduc'd by the serpent appears confusedly cover'd with leaves. Conscience in a shape accuses him, Justice cites him to the place whither Jehovah call'd for him. In the mean while the Chorus entertains the stage, and is informed by some Angel the manner of his fall. Here the Chorus bewails Adam's fall. Adam then and Eve return, accuse one another, but especially Adam lays the blame to his wife, is stubborn in his offense. Justice appears; reasons with him, convinces him. The Chorus admonisheth Adam, and bids him beware Lucifer's example of impenitence. The Angel is sent to banish them out of Paradise; but before causes to pass before his eyes in shapes a Mask of all the evils of this life and world. He is humbled, relents, despairs; at last appears Mercy, comforts him, promises the Messiah; then calls in Faith, Hope, and Charity; instructs him; he repents, gives God the glory, submits

to his penalty : The Chorus briefly concludes. Compare this with the former draught.

Scotch stories, or rather British of the North parts.

ATHRICO slain by Natholochus, whose daughter he had raviſht, and this Natholochus ufurping thereon the kingdom, ſeeks to ſlay the kindred of Athrico, who ſcape him and conſpire againſt him. He ſends to a witch to know the event. The witch tells the meſſenger, that he is the man ſhall ſlay Natholochus : he deſtects it, but in his journey home changes his mind, and performs it. Scotch Chron. Engliſh, p. 68. 69.

DUFFEE and DONWALD, a ſtrange ſtory of witchcraft, and murder diſcover'd and reveng'd. Scotch Story, 149, &c.

HAIE, the Plowman, who with his two ſons that were at plough running to the battel that was between the Scots and Danes in the next field, ſtaid the flight of his countrymen, renew'd the battel, and cauſ'd the victory, &c. Scotch ſtory, p. 155.

KENNETH, who having privily poiſon'd Malcolm Duffee, that his own ſon might ſucceed, is ſlain by Fenella. Scotch Hiſt. p. 157, 158, &c.

MACBETH, beginning at the arrival of Malcolm at Mackduffe. The matter of Duncan may be expreſs'd by the appearing of his gholt.

MOABITIDES OR PHINEAS.

The Epitafis whereof may lie in the contention, firſt between the father of Zimri and Eleazer, whether he
[ought]

[ought] to have slain his son without law. Next, the ambassadors of the Moabites expostulating about Cosbi a stranger and a noble woman slain by Phineas. It may be argued about reformation and punishment illegal, and, as it were by tumult, after all arguments driven home, then the word of the Lord may be brought, acquitting and approving Phineas.

C H R I S T U S P A T I E N S .

The scene in the garden beginning from the coming thither till Judas betrays, and the officers lead him away. The rest by message and Chorus. His agony may receive noble expressions.



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